

The CHRISTIAN CENTURY

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A Fifty Years' Ministry

By B. B. Tyler, With an Appreciation of Dr. Tyler's
Fifty Years of Ministry, by George B. Van Arsdall

Men and Religion

By Orvis F. Jordan

The White Neck-tie

By William E. Barton

Editorials

The Changing World
The Meaning of Baptism
Do Disciples Help or Hinder Union?

CHICAGO

Good Summer Work by an Inter-Church Federation

BY REV. HUGH B. MACCAULEY, D. D., SECRETARY
OF THE EASTERN DISTRICT OF THE FED-
ERAL COUNCIL OF CHURCHES OF CHRIST
IN AMERICA.

The Inter-Church Federation of Trenton, N. J. has just won a temperance victory that will be an encouragement to the friends of temperance and good government everywhere. For more than two months the attention of the city has been centered on the fate of some seven saloon applications for new places and transfers, pending before the city Board of Excise Commissioners. The Federation has been waging a steady battle for several years to reduce the number of saloons, and accordingly the whole force of the Federation was massed on this fight. The Federation's Temperance and Excise Committee, being members of various church bodies, divided the seven applications amongst their own members, and with the aid of various laymen appointed, secured remonstrances in the localities concerned. A most herculean task was performed by one of the pastors, whose remonstrance embraced five miles of frontage, a million dollars of property value, and 770 signatures! The largest crowd that ever attended an excise hearing in Trenton was present. So marked was the unity of this Church Federation movement, and so formidable was the influence of these remonstrances, that all seven applications were turned down.

Besides temperance the Federation is carrying on its summer evangelistic work. This is done by means of the tent and the automobile. Every Saturday night at eight o'clock an automobile provided by the Y. M. C. A. and other friends of the movement, being in charge of the Executive Secretary of the Federation, and carrying two pastors and a cornetist, starts out for various populous points of the city. The cornetist first draws the crowd, by playing a few familiar hymns, beginning with "My Country 'tis of Thee." Then the secretary announces the purpose of the meeting and introduces the speaker, who preaches a short sermon of ten minutes, closing with prayer and benediction. All the pastors take their turn on the auto. The crowd shows great respect for the speakers and there is no disorder. The Federation has planned to have this street preaching every night in the week except Sunday for the last two weeks of the season.

Besides the street preaching, the Federation has used a tent, going to four different parts of the city and staying two weeks in each, holding services every night in the week. Each series is backed up by the churches of each section, the pastors and laymen with the choirs providing for all parts of the movement, assisted by the executive secretary.

This secretary preaches every Sunday morning at the almshouse, and every Sunday afternoon at the county jail, and visits the inmates of both institutions. He also assists the pastors of all denominations in looking after the poor of the city, which services, in addition to his other duties, he renders in his capacity of city missionary.

Many other good works are being carried on by this federation. It is sufficient now to say that it fully financed last year a budget of \$3,200, maintains a first-class office in the center of the city, supports the executive secretary and a stenographer, includes all the departments of modern church work, and unites in one federation the Protestant churches of the city. It has never been in debt, never missed its regular quarterly meeting, and is in its sixth year of continuous forceful life.

The Flood of the Yangtse in Anhui Province, China

DR. PAUL WAKEFIELD.

I suppose some word of the floods of this year has reached home, but I have been trying to collect accurate information as to conditions and it has been necessary to wait till late that we might know something of the chances of a fall crop before making any reports home. I have asked Mr. Li Chen to collect information for me, and have asked Mr. C. C. Li, the son of Li Hung Chang and the most influential man in Wuhu, to give me an estimate, which he has kindly done. Mr. Li Chen's translation of this letter is as follows:

"The flood in Anhui Province this year is remarkably high and has wrought much damage. The River Yangtse overflowed on the 16th of the 5th moon. The dykes were destroyed and the fields flooded. Of all the districts the Wu Wei Chow district is the one that has been damaged the most. Ho Chow and Han Shan and some other places adjoining are also flooded. (Note: Wu Wei is a walled city of fifty thousand people.) There are about 1,400,000 mo. of rice already totally destroyed with no hope of fall crop. It is a great pity that 500,000 citizens are now homeless and nearly starved. They are climbing up the slopes to higher places and are living in hay and straw huts waiting for some relief. The officers and gentry of Anhui are now collecting money, rice and wheat and buying food for these people, but as yet have not a sufficient supply. All grain that was stored in the official granaries was sent to the famine people in North Anhui last year. All the provisions in local markets are sufficient for barely one month's need! For our unfortunate people of Anhui have pity!"

There are many reasons why the above estimate is conservative. You may be sure the matter is not at all exaggerated. Our chapel in Wu Wei is flooded. Our evangelist

had to move out over a month ago. Mr. Burch says his chapel in Chao Hsien is flooded and the people cannot go out the gate because of the swift current of the water through it, but go over the wall into little boats. Mr. Li Chen tells of a case reported where a dyke forty miles long gave way and drowned two men before they could get out of the flood. This happened just last week. In Wuhu the water is three feet deep on the main horse road. The sanitary conditions there will be hard to imagine when the water goes down.

This is the first time, of late years at least, when our mission stations have been at the center of a famine district. The city of Wu Wei has been worked by us for a great many years. We are the only Protestant mission there, and there are no other out-stations within thirty miles. Wuhu is sixty miles by water to the south and Chao Hsien is the same distance to the north. You see we are right in and surrounding the flood territory. We are responsible as never before. The territory is so scantily supplied with foreigners that the burden will be unusually heavy upon us. It has been raining almost constantly for the last three days and the conditions in the district are not growing any better. The British Consul is now making a careful investigation of the field and will be able to give me full report in a few days. In the meantime, I hope the churches will note the conditions that face us and will lay the matter before their congregations that these poor people may have the sympathy and prayers of our people and be prepared to bear their part in relieving the distress.

Chaohsien, Anhui Province, China.
August 12, 1911.

Our thoughts are our life. There can be no small world and no prison for him who thinks. A thousandfold better are ideals and dreams in poverty than a visionless life in a palace.—Selected.



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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Changing World

A few days since there occurred in this city an incident which illustrates the rapidity and completeness with which the world changes front. A moving picture company obtained permission to borrow the Columbus caravels from their resting place in the lagoons at Jackson Park, in order to reproduce in the pageantry of a photographic play the historical even of America's discovery.

In the solemn majesty of make-believe the three little boats, the exact replicas of the Pinta, the Nina and the Santa Maria, were taken down to the Calumet region, the drama was enacted and reduced to the record of the films, and now the young American may witness in mimic form the first scenes in the story of the Republic.

It seems a far call from our age of moving pictures, wireless telegraph and aeroplanes to the days of the Genoese navigator, the consolidation of the Spanish monarchy and the search for the North-west Passage. Yet almost as remote from the life of this age seem most of the events and interests of even two generations ago.

What woman of our time would consent to appear anywhere save on the stage in the hoop skirts, puffed sleeves and miniature bonnets of the war time? Who could think himself back into the atmosphere of the mid-century with its labored transportation, its slow methods of public information, its subjection to diseases and disasters that have almost ceased to exist, and its insularity of concern with local activities and relations?

Then the dower of mine, forest and deep had hardly awakened attention; now our own continent and all the others are hunted out in vigorous and determined search for their hidden treasures. Then the conquest of the air was only dreamed of by poets and half-mad adventurers; now it is an achieved fact. Then the northern pole was believed to be beyond the frontiers of possible human approach; now the age-long quest has reached its goal, and already has ceased to excite public remark.

Social attitudes once familiar and obligatory are today losing sanction. The acquaintance and mutual dependence of neighbors, formerly so habitual and delightful in small communities, has given way to the sense of isolation to which life in cities inevitably leads.

The closeness of kinship that grew out of the older family solidarity has yielded to a unitary domestic habit which deprives any but the most intimate family relationships of any value.

Moral estimates have submitted to new assessments. It was once the habit of the church to denounce amusements as frivolous and sinful. That was in a period when the church had little serious work to do in the community, and was looking for a task that should seem authoritative and convincing. Today the church is facing responsibilities so impressive that it has no time for trivial denunciations, and is summoning amusement itself, athletic, dramatic, social, to the big work of the kingdom of God.

It has learned the folly and the sin of mere negation, and is turning to positive and urgent activities. Similar changes of sentiment regarding the proper use of the Lord's Day, the relation between individual and corporate morality, and the center and limits of ethical responsibility in a complex social order are apparent.

But it is in the domain of religious life that the change of view has been most rapid and most significant. It is commonly affirmed that theological convictions yield more slowly than any other sort to the pressure of advancing experience. This is partly true, because they represent the most valuable possessions of life.

Yet in a changing world even these are modified much more effectively than their partisans would concede. And it is because the alert and questioning spirit of the age is satisfied only when reality is attained. Contentment with bodies, shapes, appearances is impossible.

The religious discussions of the last century are meaningless today. Who of the younger generation in Presbyterian or Methodist churches could state intelligently the historic issues between Calvinism and Arminianism. In simple truth they no longer have

significance.

Which of the younger men even in the ministry of the Disciples and Baptists could define with accuracy the direction and carrying power of the arguments, once so freely hurled, concerning the relation of baptism to the remission of sins, the work of the Spirit of God in conversion, the content and priority of faith and repentance, or the function of the Word in the creation of the new life. Few would even know on which side of the dividing line they ought to stand.

The discussions regarding miracle and the supernatural have ceased to interest our generation, confronted as it is with deeper-going questions; former theories of inspiration and infallibility as applied to the Bible seem remote from the values which our age finds in the sacred records; the classical speculations regarding the person of our Lord have the appearance of mediaeval subtleties in the presence of the big, stressful questions with which the modern man is confronted; the millenarian dreams of the theologies of despair seem futile and childish in the presence of the larger faith which our day is finding; and church rites, rituals, ordinances and orders are given a truer value as incidentals, not essentials of the religious life.

The deepening interests of our age relate to the extension of democracy, the realization of the present values of life, the winning of character, and participation in social service. There is much else that our age reveals that is more sordid, selfish and unlovely. But these four interests are dominant in a true sense, and at the center they are religious.

Democracy is essentially the brotherhood of man, and it only remains for the church to make clear the impossibility of a human brotherhood without a divine Father.

The realization of the present values of life implies such a revolt from other-worldliness as shall realize the ideals of the kingdom of God here and now.

The winning of character means the promotion to first-rank position of the effort to bring to supremacy the ideals of Jesus in personal and community life, which involves the moralization of religion, and its emancipation from bondage to any dogma, formula, cultus or rite, and the elevation of character, the only thing that has value in a moral universe, to its rightful place in the program of the church.

And participation in social service implies the serious application of personal and coöperative strength to the enthusiastic promotion of the tasks to which Jesus gives the tremendous momentum of his example.

What is the duty of the church in a changing world? Manifestly to accept the law of change as fundamental and inevitable; to adapt itself to the changes with high sensitiveness to the fact that therein lies its only opportunity to fashion the moving mass into some resemblance to the ideal world of its hopes; and above all, to select for its supreme and persistent emphasis the things that abide.

The cardinal mistake of the historic church is its perpetual and petty concern with matters of ephemeral value. It would almost seem as if the great facts of religion were consciously permitted to take a secondary place, lest they should divert attention from cherished holding of doctrine, liturgy, or organization. But the great things remain, and the little things fade out.

And the great things are evermore God and character and service. God, the Father-life of the world, the embodiment of Being, the Soul of the universe, the Creator and Lover of mankind, revealed and brought near to humanity in Jesus; character, the only ultimate value, the consummation of life, the superb and convincing factor in the life of Jesus, who thus becomes the divine exemplar of the race; and service, the application of being and character to the realization of the divine program for the world. In a changing world these supreme values must be the joy and the reward of the sons of God.

Social Survey

Minister Calhoun and the Chinese Crisis

In an interview recently given to the Chicago Daily News, Mr. William J. Calhoun, United States minister to China, threw light on the present crisis in western China. Mr. Calhoun thinks the present crisis is due to "important changes and reforms which have been planned and are being worked out by the imperial Chinese government, which, when completed, will awaken the dormant forces and resources of the great Chinese country." The Chinese Empire is not a unit. Western China is a great plateau cut off by high mountains and connected with eastern and southern China only by rivers, the principal of which is the Yangtze Kiang. But even this great river is not navigable in the accepted sense of that word. Many impassable rapids, cataracts, and falls necessitate continual detours into the mountains, and make transportation almost impossible. Consequently the western province, with its 70,000,000 people, is very backward, and the imperial government decided to build a railroad which would open up the country and develop its great mineral resources. It was hampered in this project by the opposition of the provincials who demanded that they be allowed to build their own road. To this demand the government acceded. Leaders in the province raised large sums of money for the project by taxation, but speculated in rubber instead of building the road and lost it all. Then the imperial government took the matter into its own hands again and negotiated a loan of \$30,000,000 for the purpose with financiers in the United States, England, Germany, and France. Another step taken by the government is a reform of the currency system. This is a highly important step, for it would be hard to find a more chaotic currency than is found in China. Both of these projects are being carried out with the best advice obtainable in Europe and America. But they have inevitably created uneasiness among the ignorant and superstitious people and the disturbances are not unexpected. Instinctively, it seems, the ignorant people realize these changes are brought about by the foreigners who have come among them and their first wrath is aimed at these pioneers of civilization. It is not thought the lives of foreigners are seriously endangered, though several warships have been hurried to Chinese ports to put down any serious uprising, should it be necessary.

Completion of Postal Bank Extension

What has amounted almost to a rebuke of the ultra-conservative policy in establishing progressive features in federal public service is noticeable in the manner in which the public has welcomed the new postal savings banks. The most optimistic predictions have been surpassed. The government was wise in using caution in establishing only a few offices, and wise when it rapidly extended the service after seeing how they were received. By Sept. 1, less than six months after the first offices were established, practically all the second-class offices in the country, 2,000 in all, had been designated as postal banks and a total of about \$2,000,000 had been deposited. Immediately thereafter the designation of offices of the first class was begun and it is anticipated the work will be completed by Oct. 1. In the meantime, designation of third-class offices was begun the middle of September and was continued at the rate of 100 per day. It is the aim of the trustees of the federal savings department to install a savings department in every money-order post-office in the country by Jan. 1. The next step will be extension of the service to branch post-offices in large cities. At present people of cities like Chicago, New York and Boston may avail themselves of the service only by going to the main office. This, in many instances, requires a journey of several miles and necessitates a loss of time and an expense quite beyond the reach of the poorer classes whom the banks are intended primarily to serve. This extension accomplished, postal banks will draw from secret hiding places millions of dollars that have lain idle for years.

Uncertainty in Maine Election

The result of the Maine vote on the question whether the state shall continue prohibition or shall become "wet" will not be definitely decided until an official recount has been completed. So close was the vote on the question that for three days the matter hung in the balance. The first returns showed a probable majority for the "wets" of about 900 votes out of a total of approximately 120,000. In subse-

quent estimates based upon later returns the majority changed from one side to the other. The latest figures obtainable appear slightly to favor the "wets," but errors have been discovered which will necessitate a complete recount and, it is hoped, may turn the tide in favor of the enemies of liquor traffic. A disappointing fact brought out by the election is the apparent indifference of the people toward a question which has distracted the state for years. Twenty thousand fewer votes were cast in this election than in the last gubernatorial election. Prohibition seems to have fewer supporters in Maine today than it had twenty-five years ago. At that time the state-wide prohibition amendment was adopted by a vote of 70,000 for to 23,000 against. Whatever the result is now, however, it is certain to be only temporary. As soon as a legislature can be elected which will permit the question to be again put before the people that will be done. Neither side will rest a minute until one or the other has won a decisive victory. Following the early reports that prohibition was defeated, Congressman Hobson made the following comment, which advocates a different policy from that he proclaimed in his Chicago address, reported in this paper: "The city population has grown so largely since 1884 that the drift toward 'wet' conditions has been strong. I believe that this fight should demonstrate to students of prohibition that the next movement should not be confined to any state or states, but should be a nation-wide campaign to put prohibition into the national constitution. I venture the prediction that this phase of the conflict will gain tremendous force from the Maine defeat."

The Vindication of Doctor Wiley

President Taft on Sept. 15 gave out a decision exonerating Dr. H. W. Wiley, chief of the bureau of chemistry, of the charges of irregularity preferred against him by his assistant, Doctor Kohler and by Solicitor McCabe. Secretary Wilson, of the department of agriculture, Doctor Wiley's superior, had recommended to President Taft that Doctor Wiley be given an opportunity to resign, together with the further recommendation that Dr. H. H. Rusby, an expert chemist whom Doctor Wiley was accused of employing at a greater salary than the law provided for, be dismissed. This recommendation was concurred in by Attorney General Wickersham, as chief of the department of justice. The President finds that, "If this were a knowing, wilful, deliberate effort to evade the statute, accompanied by a scheme to conceal the evasion and violation, I should think the punishment recommended by the personnel board, and concurred in by the attorney general, was none too great; but an examination satisfies me that a different construction ought to be put upon what was done; that the evidence shows Doctor Wiley's action was in accord with precedents which justified him in doing what he did." Friends feel that this is a personal slap at both Secretary Wilson and Attorney General Wickersham, and say no course is open to them other than to resign. Mr. Taft evidently suspected such a construction might be placed upon his action, for he is quoted: "The broader issues raised by the investigation, which have a much weightier relation than this one to the general efficiency of the department, may require much more radical action than the question I have considered and decided." Doctor Wiley is the inveterate foe of all food adulterators and patent medicine fakirs, and made many a powerful enemy by his persistent prosecution of them. But he has won the confidence of the American people, and his vindication is the occasion of the widest rejoicing.

—Seventy-six million to 77,000,000 bushels of fall and spring wheat will be harvested in the states of Washington, Oregon, Idaho and Montana this season if the present favorable conditions continue, according to reports from farmers and bankers received by the statistical department of the Spokane chamber of commerce. The crop in the inland empire is estimated at from 64,000,000 to 65,000,000 bushels. It is also reported that the yields of hay, oats, barley, rye and corn will be larger than last year. The potato crop is estimated at from 19,000,000 to 20,000,000 bushels. The wheat yield in the four states amounted to 65,180,000 bushels in 1910.

—Across New Jersey for sixty miles between Camden and Atlantic City is a steel rod that kills whatever touches it. It is the exposed third rail of the Pennsylvania railroad. Within the past four weeks, seven persons have been killed by this rail, nearly all of them children. At the last session of the New Jersey state legislation an effort was made to secure a law requiring the Pennsylvania Railroad Co. to cover and protect the rail, but the bill was killed by the railroad lobby. The railroad claims that the right of way is private property and that hence it is not responsible for the death of these people. It is time that the state brought this big railroad to time.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Baptist

Ignorance of the Bible.

The editor of the *Journal and Messenger* is not in sympathy with much that is being said about ignorance of the Bible. He owns up to being a heretic on the question of teaching the Bible in the public schools. As a Baptist he stands for the separation of church and state. No religious teaching should be supported by taxation of all the people. There are serious doubts whether there ever was a time when the Bible was anything more than casually read, in small sections, in the public schools of the country. This editor admits that there is lack of Bible knowledge among the young people, but he does not attribute it to the non-reading of the Bible in the schools. If the people of a former generation had more knowledge of the Bible than the present generation, one reason is that sermons used to be more scriptural than they are now. The Bible was read more in the home. We give the closing paragraphs of the article:

The cases of ignorance of the Bible given by the college professor, to which reference has been made, were found in a state institution to which the students had come from all parts of the state, many of them from irreligious families, probably few of the delinquents having been in a Sabbath-school for any considerable length of time. There were a few among more than a thousand students. Our impression is that the Bible may be read in the schools of that state; but whether or not, the ignorance was not because of lack in the public schools. At most, in any case, the reading is a psalm or two, or a passage from Job or Proverbs, the shortest possible; a few verses here and there, rarely a historical passage; and if historical it was detached so that no definite impression was made.

Finally, it may be said the Bible is a large book and a long life time is not too much for its mastery. Boys and girls, from eighteen to twenty-two, who have prepared for college, have rarely mastered any book in all their preparation, and some of them are barely able to squeeze in under "conditions." They could hardly bear examination in a text-book, if called upon suddenly. They all dread examination, as do even old teachers when it is required for a certificate. It is hardly fair to judge our young people by the few of the many in a great state institution.

Congregational

Dr. Gladden Has Not Resigned.

It has been announced through the public press that Dr. Washington Gladden has resigned his pastorate at Columbus, Ohio, and that he has given as his reason the growing indifference of his people to the work and worship of the church. What Dr. Gladden actually did was to write a pastoral letter to the members of his church. He calls it his last personal pastoral letter because henceforth he is to have an assistant. He has no intention of quitting and his congregations are not growing smaller. Here is a part of a letter in which he explains what he has done:

As this was my last personal pastoral letter, I wanted to speak a few earnest words to those who have been inclined to drop out of church life (of whom, I dare say, there are some in most large churches). These words, specifically addressed "to those who seem to have lost their interest in the teaching and the work of the church," the newspapers have insisted on applying to the whole membership; one report in a New York paper says that "I am at a loss to account for the thinning of the congregation's number at Sunday services."

The fact is that our congregations have never averaged so large as in the last six months, and the support of my people was never so cordial and affectionate as it is today. They were never doing better work than they are doing this year. So I am getting a good many letters of condolence which I do not deserve; and, I doubt not, plenty of people will be pointing a moral which the circumstances have not made room for.

I hope to preach at least once every week and to take a large part in the work of the church. But I am very happy in having at my side a strong man who is able and willing to take the leadership of the activities of the church.

A Message from the Moderator.

The Moderator of the Congregational National Council, Dr. Nehemiah Boynton, has written for the *Congregationalist and Christian World* an article on "Congregationalism Today, Its Tendencies, Task and Spirit." The topics discussed are of interest to all Christians. In the following quotations he expresses what thoughtful people everywhere think about evangelism:

The evangelism whose carefully laid plans reach through the years is seen by a growing company to be far preferable to that which

commands only days and weeks. A prevailing temper in Christian living, it is thought, is a more stable realization than a gusty tempest of pious emotionalism. Permeating the life of the community with the spirit of Christ, by conserving the dignity of religion, by cultivating reverence, by accentuating the principle of inwardness which is Christ's own, and by retiring the principle of outwardness with its pompous assurance, its popular compromises and its sensuous attractions, is deemed by a constantly growing company of our most devoted and thoughtful fellow-disciples, a worthy quest in the interest of Christ.

The dissatisfaction both with the method and the result of very much that is falsely called evangelism today is due to the cheapness of it. The flamboyant advertising, the newspaper stories, the executive offices, the catering for crowds, the meaningless songs and highly spiced sermons, the startling announcements of wonderful results, together with the peculiar interest in and emphatic insistence upon the financial recompense by some evangelists, the laxness of the religious interest, which not unusually is the anti-climax, the meagerness of the positive result in the interest of the building kingdom—these are some of the things which today are causing earnest people to question the real value of many of the so-called evangelistic endeavors and to ask for something instead which shall more worthily represent the religious spirit of the time.

The passion for souls must not wane; the preaching to men must be direct, fearless and impressive; the gospel, the whole gospel, must be faithfully declared; but there are many who cherish the positive conviction that quiet, persistent, long-continued effort in this direction through the channels of opportunity afforded by the church promise the larger results and the more lasting realizations.

Doctor Boynton is not afraid of the colleges and theological seminaries. These have been the glory of Congregationalism. The scholars who work in them ought to have a fair field. On the work of the scholar he says:

The recognition of the scholar's contribution to the present world is one of the immediate obligations of modern Congregationalism. Because the truth lives it advances, and these men, diligent, devoted, who see clearly and dare tell the world what they see, are kingdom builders. In spite of vigorous protestations on the part of the ignorant, and of acrid criticism on the part of the prejudiced, these men declare and defend the truth as it is revealed to them and are towers of strength in the modern situation. The questions which are the outer garments of truth today are scholars' questions. The answers are not to be found in the easy and inexpensive clamor of a multitude, nor in the undertow of a great wave of popular opinion, nor in the solemn and authoritative pronouncements of ecclesiastical assemblies. The scholar must find the key; others may use it afterward.

Social questions cannot be answered by sympathy alone. How to reunite Christendom cannot be found out solely by cultivating a sense of the horror of schism, or accentuating the spirit of Christian reciprocity. Finding the truth about the Bible is something other than reading a chapter every day and complacently affirming one's faith in every word from cover to cover. The truth requires patient, balanced, intelligent treatment. It is never determined by a count of noses. The fathers believed this so thoroughly that they endowed foundations and greatly esteemed and honored those who occupied the chairs and dwelt in the halls of learning. The children, perhaps, give in more directions than the fathers, but it is certain that for the spread of religious truth the endowments of our schools and seminaries are pitifully meager, while in the obsequious deference to promoters and plutocrats one sometimes wonders if the children really honor and respect the prophet or whether he is being forgotten, like the poor wise man of old, who by his wisdom delivered the city, yet, alas! of whom it was true, "No man remembered that same poor wise man."

Lutheran

The 2,000,000 Lutherans in the United States are getting ready to celebrate the four hundredth anniversary of the birth of Martin Luther. The three hundredth anniversary, in 1817, gave the start in America to Lutheran unity and the forming a little later, of such general bodies as the Synod and Council. The four hundredth, occurring in 1917, will be, if possible, a time for further unity, especially of Synod, Council, and most of the new independent synods that have made English and not German their service language.

A first step toward the celebration in 1917 is taken by the Council, the second largest body, in an effort to raise an endowment fund of \$2,000,000, the income to be employed for missions and other advance work at home and abroad. The recommendation is made by a Council committee, but will, it is said, be adopted by the Council as a whole. Other Lutheran bodies are considering money plans as part of the celebration of the anniversary, and from now on will come several announcements of them.

Lutherans of the United States give to missions about \$2,000,000, and this sum will be maintained, doubtless increased, while the anniversary endowments are being raised. The council, just announcing its 1917 plan, has nearly 400,000 communicants. The Synod, the oldest of the general organizations, has 250,000, and there are nearly 600,000 in independent synods, largely foreign speaking. The largest single body is the Synodical Conference with 625,000, still strongly German in its life and language.

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United Religious Press Building

An Explanation and a Hope

This issue of *The Christian Century* will be received by many who have not themselves subscribed for the paper. To them we make this word of explanation: Your paper has been paid for for ten weeks by some friend who is interested in making you acquainted with it and with its ideals. Do not hesitate to accept it. It costs you nothing for these ten weeks and will be continued beyond that period only by definite order. We wish you to read each issue carefully and ask yourself if you would not like to receive this paper on your own account as a regular visitor to your home. At any time during this "acquaintance period" you may send in \$1.50 and your name will be put upon the regular list and you will receive the paper until December 31, 1912, a period of thirteen months—the month of next December being free. If you are a minister \$1 will be accepted. Our hope, in which the editors also join, is that you may become a permanent member of *The Christian Century* family. The Publishers.

Prayers for Laborers for the Harvest Field

The call for laborers comes from God and from the church. This is implied in the command of the Lord to pray for the sending forth of laborers. Barnabas and Saul, having been appointed by the Spirit to carry the message into new regions, were sent forth by the church at Antioch.

Before we begin to pray for workers, we ought to examine ourselves. What are we doing? It is foolish and irreverent for the idle to ask God to raise up leaders and preachers. Are we awake? And let us not mistake whining complaints for alertness. A prayer meeting given over to complaints is to be shunned by all healthy minded disciples. To bewail the degeneracy of the present time and to praise the former days will get nothing done. The prayer-meeting offers an opportunity to discuss what we are trying to do and how we are trying to do it. We should pray for the blessing of God upon our efforts to improve morals and religion, not upon our

desire to prove that the world is going to the dogs. If in the spirit of Jesus we are planning to build up his kingdom, we have a right to pray for leaders and helpers.

The honor paid to faithful servants by the church is an invitation to others to enter the service of the church. To honor is not to flatter. It may be right and necessary to tell the preacher that he has spoken well and has comforted the mourner and strengthened the weak. But it is more important to honor a leader by acting upon his wise suggestions. The young men needed for the ministry of the gospel believe in doing things. They are impressed by what the church does, not by what it says. Do those who attend the services of the church demand relief from the cares of life by being compelled to think clearly or by being entertained? The entertainer can use his talents to better advantage on the stage. Churches usually have the kind of ministers they demand. If they demand men who speak to the conscience, they can have them.

The provision which the church makes for the education of its workers is an invitation to its young people to become teachers and preachers. Faith in Christ is the possession of intelligent beings. The gospel is not magic. The less the magician knows of science and history, the easier it is for him to believe in his art. The preacher of the gospel must know the ways of God in the human heart and in history. Christian character has its laws of growth. The joy of thinking is one of the chief joys of life. The church must provide for the training of thinkers. The leader of religious forces has something to do besides attending committee meetings and political caucuses and picnics. These he does not despise. But he can attend them all and be very efficient in a way and yet fail to lead men to God. The deep things of God are not discovered without agony of spirit. They are the reward for hard mental labor. Young men who begin their preparation for the ministry with a request to be excused from duties that are difficult ought to be told that they have no business in the ministry. The individuality of every one should be respected; mental laziness deserves chastisement.

"Spite of all perversions this truth remains unshakable, that no man is fit for the ministry who has not received to that ministry the sovereign call of heaven. For who are we that without credentials shall stand as ambassadors of the King? Who are we that without the divine mandate shall carry the message of the cross? Who are we that without a call shall stand in that sacred place above which rainbows flame and the heavenly hosts are chorusing—a Christian pulpit? Who are we, aye, who are we, that would snatch with our owl fingers the living coals from the altars of God? Back of all, first of all, there must be the imperial sanction of Heaven. From out of the heart of the unseen, clear, clamant, compelling, must come the voice that bids me preach; the consciousness that the soul is chosen of heaven to declare the Gospel of the grace of God." So speaks one of our most eloquent preachers.

We may be sure that God's call does not come to men who are looking for an easy way of getting a living. Nor does it come to those who never know what the gospel is until they have learned the opinion of the multitudes. Fluency in speech is not sufficient evidence of the divine call. Ideas are also needed. Love of learning is not the sole test. Love of truth, of God, of man is fundamental. One must first be a Christian. Then the special service to which God calls him is determined by his gifts and opportunities. [Mid-week Service, Oct. 4. Matt. 9:35-10:7.] S. J.

A Missionary Human Document*

No records are so interesting as the human documents that portray the lives and characters of the men and women who are making history in our generation. Among the men whom the Disciples of Christ have come to regard as one of their greatest gifts to this age is Dr. W. E. Macklin, the medical missionary of Nankin, China. He has become a familiar figure in the conventions of this body of people, and no missionary is ever heard with greater interest. Yet of his life, and especially of his family, his talented and beautiful wife, his children, now coming rapidly to the realization of the hopes so long cherished regarding them, of the joys and sorrows that have filled the long chapter of their missionary service, little is known, even by those who have for years held them in affectionate and admiring regard.

It is therefore a matter of satisfaction that Mrs. Laura De Laney Garst, the sister of Mrs. Macklin, the widow of one of our most

*IN THE SHADOW OF THE DRUM TOWER, by Laura De Laney Garst, Cincinnati, Foreign Christian Missionary Society. 1911, pp. 135.

faithful and efficient missionaries, and a woman of rare gifts and rich experience, has prepared a sketch of Dr. Macklin and his family so intimate, so faithful and so stirring, that one cannot read it without deep emotion, nor ever after hold lightly the service of the men and women who go out to the distant lands to interpret there the spirit of the Christ.

Some years ago Mrs. Garst wrote a little account of Mrs. Macklin's work in the Orient under the title, "My Little Sister in Far-away China." To this she has now added two others, "Dr. Macklin of Nankin" and "My Little Sister at Home." The whole gives a vivid picture of the joys and sorrows, the leave-takings and returnings of a missionary family. The whole is gathered around the character and work of a man who is today one of the heroes of China's awakening, and will in the future claim a still higher place in the regard of his people and of the world. It is a book to read with emotion and resolution, and to scatter by the thousands.

The Meaning of Baptism

I. THE MEANING OF THE WORD.

Alexander Campbell was probably the ablest, as he was also the most noted champion of the Baptist side of the baptism controversy in modern times. One of his most striking contributions to the immersionist argument was his redaction of the New Testament in which the word "immerse" appears in every place where "baptize" occurs in the King James version. The sources from which he compiled this work were an original translation of the Gospel made by George Campbell, of Aberdeen, and similar translations of the Acts and Epistles by Doddridge and Macknight respectively. These translations he brought together in 1826 and published them under the name of "The Living Oracles."

Mr. Campbell reserved to himself the right of placing in the text the renderings of other authorities in preference to Messrs. Campbell, Doddridge and Macknight wherever he saw fit, retaining the rejected rendering in the margin or appendix. But few alterations of this sort were made, however, and these were mainly in the line of his announced purpose to cast into plain English those terms which the common version had only transliterated from the Greek. He was determined that this work should be, as he says, a pure English New Testament, not mingled with Greek words, either adopted or anglicised.

The conscientiousness and fidelity with which Mr. Campbell performed this service were matched only by his independence and courage. In his day it was a hazardous thing to call in question the infallibility of the King James version. The reverent freedom which he exercised in the execution of his task, gives us a single illustration of the comparatively modern attitude toward the Scriptures which this pioneer critic disclosed in many ways.

With respect to the translation of the Scriptures, while conceding the great beauty and dignity of the King James version, he felt that it was ill-suited to give to the mind of his day an adequate understanding of the word of God. Many of its words and phrases had become conventionalized, smooth-worn. The people were not getting at the meaning of the Bible, and the effect of many of its great statements was limited to a certain unctious sound which the words had taken on by much reading in public worship.

He believed, moreover, that a free rendering of the Scripture into contemporaneous speech would greatly stimulate the reading of the Bible and set the mind free from "slavish attachments to particular words and phrases which were supposed to favor party tenets." The reason there are so many parties in the Church of Christ, so many sects, he declared, is that we do not have a clear, plain translation of God's word. Sects are built in large part on a misconception of the Scripture meaning and this misconception is more often than not due to a mistranslation, or an unclear translation, of the original text. The Bible was meant to be understood, he constantly affirmed, and if it is read naturally, without sectarian prejudice, just as other books are read, and in a correct translation, it is bound to be understood alike by all, at least in its essential teachings.

A more significant principle of interpretation, in insistence upon which Mr. Campbell stood quite alone in his day, was that of the necessity of taking into account the historical setting out of which a given book of Scripture arose. We cannot understand a book of the Bible, said Mr. Campbell, without knowing something of its date, its author, its author's circumstances and his purpose in writing. The conscious consistency with which Mr. Campbell applied the historical method in his treatment of the Scriptures—in the introductions which he wrote for each of the main divisions of

"The Living Oracles," and more especially in his treatment of the Old Testament—links him intimately with modern critical scholarship. A certain class of objections to Mr. Campbell urged by the orthodox of his day were much the same as those urged by some today against the so-called higher critics.

"The Living Oracles," however, proved a disappointment in certain respects. It had a wide sale for a time among Mr. Campbell's own followers and was used by him and them even in public worship in many cases. But it was not favorably received either by the Baptist denomination, to which Mr. Campbell and his followers then belonged, or by the various bodies of pedobaptists. And today it is found only in collections of old books preserved for historical purposes. In this indifferent reception the volume fell below its just deserts. In most respects it was an admirable and scholarly translation. It broke up the smooth-rubbed phrases and made the Bible a new book to many. That its reception was limited to those who were Mr. Campbell's doctrinal followers is not, however, difficult to explain.

The substitution of "immerse" and its cognates for "baptize" and its cognates was part of Mr. Campbell's plan to give an actual translation of those words which, in the version before him and in the King James version, had been merely transliterated from the Greek. The word "baptize" was one of these. Its Greek original was *baptizo*. The King James translators had simply taken it over bodily into the English text instead of rendering its meaning into an English term. Messrs. George Campbell, Doddridge and Macknight followed the same procedure in their versions. In "The Living Oracles," however, "baptize" was regularly displaced by "immerse."

It was a bold stroke on Mr. Campbell's part to defy tradition and prejudice, and translate the word *baptizo* throughout according to his convictions. He affirmed that previous translators had not dealt with this word according to their convictions, that the transliteration of the word was a compromise with established custom and prejudice. He claimed that the whole world of scholarship was agreed on his translation. Many authorities were cited, among them Professor George Campbell himself, whose translation of the Gospels was a constituent part of "The Living Oracles." Professor Campbell was quoted as saying that the noun ought never to be rendered "baptism" or the verb "to baptize," though attention was not directed to the remainder of Professor Campbell's statement—"except when employed in relation to a religious ceremony." In this exception there is direct contradiction of Mr. Campbell's translation.

It had been assumed by Mr. Campbell that the Presbyterian and Congregational affiliations of the three translators whose version formed the basis of "The Living Oracles" would give the volume a prestige among the pedo-baptist bodies which a version of Baptist origin could not be expected to command. But this "one improvement," as Mr. Campbell called his translation of *baptizo*, was a fly in the ointment to pedo-baptist readers, and rendered the whole volume unacceptable. On the other hand, much more to its editor's surprise, this same emendation proved to be an affront to Baptists also. While it sanctioned their view and practice of baptism by immersion only, it took away from the Scripture page the cherished name by which their denomination was known. In this version John was no longer "the Baptist" but simply "the immerser." Logically, Mr. Campbell's translation of *baptizo* would compel the Baptists to change their name to the "Immersers," a procedure which was, of course, intolerable.

Apart from its treatment of the baptism passages "The Living Oracles" was a most admirable book. Its scholarship was unexceptionable. In dignity, in perspicuity, in fidelity to the original text, this translation was superior to some of the versions that have since had wide vogue. Its general circulation would have had a salutary and profound influence upon Christian thought. To cite one instance only: the term "kingdom of God" is rendered in this version "reign of God." This is every way an improvement over the common rendering, tending, as it does, to shake the conception loose from much of its legalism, emphasizing the inward fact of divine control and leaving imagination and experience to work out specific forms.

It would be difficult to maintain that the inhospitable reception accorded "The Living Oracles" was due to sheer sectarian prejudice. The very real need of a contemporary translation of the Scripture was too apparent, and the phenomenal popularity of a number of similar translations subsequent to the appearance of Mr. Campbell's volume indicate that there was widespread demand for just such a work as he purposed this to be. Moreover its intrinsic merit in every other particular was such as would finally have overcome mere provincial antagonism to his treatment of the baptism passages

had his treatment of these passages been indeed in harmony with scholarship and truth.

We do not hesitate to say that this work of Mr. Campbell would have become monumental had it not been for this single unscholarly flaw, namely, the repeated translation of a Greek word connoting a religious, a psychical, a social act by a word connoting only a physical act.

There is significance in the fact that the Disciples themselves have been so little impressed with this *opus magnum* of their great leader. How little they have been impressed is partly indicated by the fact that although their characteristic thinking has dealt much with the idea of the "kingdom" they have never adopted the rendering of the word given by "The Living Oracles." In their actual attitude toward unimmersed Christians the Disciples show that they have not taken seriously Mr. Campbell's contention with respect to *baptizo*. Practically, they concede that the number of the baptized is not limited to those who have been immersed. Nor, indeed, did Mr. Campbell himself carry out in his practice the logical implications of his position. To him and to the Disciples baptism has always, in practice, connoted more than immersion.

After the controversy in connection with its first appearance had passed, the volume had but little sale. The fact is that the Disciples, less consciously, perhaps, than Baptists and pædo-baptists, recoiled at the appearance on the very face of the Scripture of the word "immerse" in the place of "baptize." They, with their Baptist brethren, could make use of this construction of *baptizo* in debate or in a denominational apologetic, but when they saw their favorite argument wrought into the very texture of the Scripture itself, they could not overcome the feeling, ill-defined though it was, that some vital portion of the meaning of the sacred writing had been sacrificed.

When *immersion* instead of baptism was made the burden of the great Forerunner's preaching; when Peter was made to say to the Pentecostal converts, "Repent and be immersed for the remission of your sins;" and when Paul's mystical insight into the meaning of baptism was rendered: "So many of you as were immersed [in water] were immersed into Christ's death"—the incongruity of the new reading was instinctively felt. But when it was put upon the lips of Christ to say, "He that believeth and is immersed shall be saved," this feeling of incongruity passed into a silent protest.

Such a rendering could not find abiding place in the Christian consciousness, no more among Disciples and Baptists than among pædo-baptists. It must be incorrect. Immersion, a physical act, is incommensurable with faith with which it is here coupled. It is likewise incommensurable with salvation of which it is here given as a condition. The Christ of the Gospels would not make an arbitrary physical act a condition of salvation. He could not in his last commission contradict the teaching of his entire ministry.

Do Disciples Help or Hinder Unity?

The question whether the Disciples of Christ are to be a help in the solution of the problem of Christian unity or a further complication of the problem takes on fresh pertinency in view of the late development in India, of which Dr. George Wm. Brown writes on another page.

As readers of *The Christian Century* know, the missionaries and churches of India were in a fair way to realize a degree of federation as near to actual union as the existence of occidental denominational mission boards would allow. The union contemplated by the provisional constitution of the first Jubbulpore conference provided for the most intimate fellowship among all the churches including especially the recognition of each others' membership in the Church of Christ.

This point was excepted to by the Disciples and Baptists who were unwilling to concede that unimmersed Presbyterians and Methodists were members of the Church of Christ. A very tenuous bond of federation is, therefore, likely to be adopted. The *Christian Century* believes that this refusal to recognize Presbyterians and Methodists as members of the Church of Christ does not represent the sentiment of the Disciple missionaries themselves, but reflects their perplexed understanding as to the attitude of the home church on this point.

There is no duty more urgent upon the Disciples in the home land than that they speak out in clear, representative and ringing voice their joyous acknowledgement of these unimmersed Christians as members of the Church of Christ.

Our representatives in foreign lands, in the great northwest of our own country, in the south land, in the needy places of great cities, can act in union movements only with timidity and caution, and

with what seems to others sectarian bigotry, so long as there is ground for doubt as to the attitude of the brotherhood toward those Christians who happen not to have been immersed at their baptism.

It is a sad chapter in our history to have to write that a high degree of Christian union was almost consummated in India, but failed because Disciples could not acknowledge their brethren as members of the Church of Christ!

Editorial Table Talk

Old Andover Indicating New Ways

The change in ecclesiastical ideas, obtaining now for five years at least, is silently testified to by the form of the chancel in the new Chapel of Andover Theological Seminary at Cambridge, to be opened with the rest of the beautiful building, on October 25 next. Andover Seminary, ended at Andover and rebuilt in Divinity Avenue under the walls of Harvard University, traditionally stands for the old Puritan ideals. Yet the chancel is distinctly Anglican in its arrangements, with eagle lectern on one side, pulpit on the other, seats facing on Epistle and Gospel sides, and an open view of what approaches a reredos with an altar before it.

The new structure is of stone, in the English Gothic of Oxford and Cambridge, and contains library, dormitory, classrooms, and all in the richest luxury of the Anglican, rather than the severe simplicity of the Puritan. Andover Seminary, for one hundred years in the Bay State town from whence it took its name, represents Congregationalism of the orthodox type, and has a record of producing, or at least of developing great men second to almost no other seminary in the world. Yet its student body dwindled while its endowment grew. There was opposition to its removal to more liberal Harvard, but that opposition was overcome, and now it is to try a second century in city instead of country. Larger enrollment, larger life, and new prospects, are said to be already indicated.

Christian Conditions in South Africa

Rev. David Russell of Johannesburg, South Africa, now in America for six months as member of one of the Men and Religion Movement teams, reports that Methodists, Congregationalists, Presbyterians and Baptists of South Africa tried to effect organic union in vain. Both Methodists and Presbyterians bolted, and so while here the evangelist, famous throughout South Africa as a missionary, will study the Federal Council of Churches, to see if it may be the federated plan South African bodies stand in need of.

Observance of Sunday as a day of rest becomes less and less in his country, he says, while Sunday-school work is less developed than in almost any English speaking country. There are under construction in several South African cities, notably Johannesburg, handsome buildings after the pattern of Y. M. C. A. buildings here. These were made possible by American Association men going to South Africa and teaching the Y. M. C. A. there how to raise money, whirlwind fashion.

Mr. Russell states that even in English possessions in South Africa the Dutch Reformed Church is greatest in numbers and influence, and that Church of England and Methodist come next. The influence of the United States in South African affairs, social and religious, is beyond that of any other foreign country, and greater, Mr. Russell is convinced, than Americans are aware of.

New and Big Home Mission Survey

Home mission societies have long worked to stop overlapping, an abuse described as six to ten churches receiving mission aid in towns where two or three at most are really needed. Now these societies declare that there is much overlooking—hundreds of towns where there are neither Protestant nor Catholic churches.

To learn real conditions one secretary from each of the twenty-six societies represented in the Home Mission committee of the Federal Council, will undertake a study of the two contiguous tiers of states between the Mississippi River and the Pacific. One month is to be devoted to the survey and conferences with local ministers, secretaries and other leaders are to take place.

This series of conferences, the first ever held, will begin in Minneapolis on November 15, and go westward to Washington along the

northern tier. Conferences are set for Fargo, Sheridan, Butte, Boise, Spokane, Seattle and Portland, the last named city being reached on December 1.

The second half of the month will be given to conferences in San Francisco, Los Angeles, Salt Lake City, Colorado Springs, Topeka, Omaha and Huron, South Dakota. In all conferences studies are to be made of rural districts, foreigners, lumber and mining camps, Indians, possible overlapping in cities, and on the Coast conditions among Orientals. The societies making the survey state that there is really a worse situation in the overlooked field than ever obtained in the overlapped ones.

Religious bodies taking part, through their home agencies, in this comprehensive survey include the Presbyterian, Methodist, Disciples of Christ, Episcopal, Reformed, both Dutch and German bodies, Congregational in both of their home organizations, United Brethren, Lutheran and Baptist. Southern societies are in it with northern. The Federal Council and the American Bible Society also have part. In all of the states named Christian leaders are now making studies of conditions in order to be ready to report upon them to these survey conferences. Better direction of the \$40,000,000 given by Christians in America for missions at home is the object.

Training Christian Workers

Christian Endeavor has just announced details of its efficiency campaign that begins now and is to continue until 1913. During the past two years Endeavor societies increased 10,000 in number, and Endeavor membership grew by 1,000,000. Now the task is to be entered upon of training these recruits and starting them upon worth while work.

The campaign makes no fewer than twenty-eight suggestions for work by young people, women and men, in the churches, and sets forth an elaborate plan of percentages. It asks every Endeavor society immediately to take stock. That is, it prescribes methods by which societies may get their present rating of efficiency. If the total of all lines of work, conservatively calculated, be 50 per cent perfect, then for that society the efficiency campaign means the raising of the standards to 100 per cent.

Of the twenty-eight lines missions, prayer-meetings, good literature, the searching out and training of leaders, church attendance, evangelism, and socials are given special prominence in the campaign instructions.

Brighter Outlook for Mission Income

The American Board, representing Congregationalists in their foreign work, closed its fiscal year on September 1 with an income of \$1,029,999 for its current work. In its 101st year the famous board, the oldest missionary society in America, passes the \$1,000,000 mark in receipts. Exclusive of this sum it received last year \$1,000,000 for endowment of its educational work on mission fields.

In common with other societies, the board's income has been increasing steadily for a decade or more, its average for ten years being \$33,000. Last year its increase was \$34,000, but from living givers it received \$65,000 more. It attributes its success to the apportionment plan, recently introduced, to a growing appreciation by the public of the value of foreign missions, and to the Laymen's Missionary Movement. Especially does it appreciate, says its formal statement, the greater help through right publicity of the daily newspapers. The board has twenty-five foreign mission fields, with 568 churches and 73,000 members on them. Its native members on the field contribute \$300,000 a year toward their own work. Especially important is the board's educational work in Turkey, India and Japan. A characteristic of the board is, and long has been, its ventures into new and difficult fields, often opening the way for others. The board is just now considering, it states, the vast importance of help for Spanish speaking people both in Spain and in Spanish America.

Our Series on Baptism

About two years ago The Christian Century published three or four editorials on the baptism question. Since that time we have confined our treatment of this subject to a few brief answers to inquiries and an occasional comment on the articles appearing on Our Readers' Opinions page.

The subject of the practice of Christian union has meantime been taking much space in our pages. Some of our readers have not been able to distinguish the Christian union question from the baptism question. One jubilant reader responded to our announcement of a series of articles on the meaning of baptism by declaring his

satisfaction that our "recent articles were to be republished!" This humbled us. Had we written so much about Christian unity and had our readers all the time taken our words as a discussion on baptism?

No, the series beginning in this issue will not repeat our recent articles but will take up a subject which this paper has not yet discussed.

There are two questions very much alive to the Disciples of Christ today. One is the big, urgent, practical question of Christian unity. Can the divided church stand together? Are our differences so great and so inexorable that complete inter-communion between congregations of the various denominations, leading to the ultimate abandonment of the denominational order of things, is out of the question? The Christian Century stands with the Disciples in declaring that our differences are on non-essentials; that on the vital, structural essentials evangelical protestantism, at least, is already one; that the business of the Disciples is to practice this unity, and thus prove to the doubting sectarian world the possibility throughout Christendom of what we illustrate in our own churches. This is an enormous undertaking, but it is no less a task than this that the fathers have passed on to us.

The other question is a more or less academic one. What is Christian baptism? How should it be administered? It is a question about which men of equal loyalty to Christ differ. It is a question of human opinion. It is like all questions of human opinion, if it cannot be solved it can be transcended by the spirit of unity. Unity need not wait, must not wait, until we see eye to eye on baptism. It is the business of the Disciples to urge unity as the most immediate duty of the church, and to see to it that they themselves practice unity by embracing all Christians in their own fellowship.

The Christian Century has its opinion on the meaning of baptism. We are taking occasion in the next few weeks to state that opinion as clearly as we can, and earnestly. But this opinion of ours on baptism, be it right or wrong, affects not at all, vitally, the duty of all followers of Christ to live in complete unity with all other followers of Christ. Our opinion on baptism stands or falls by itself—it neither supports the cause of Christian unity nor, in case it is an erroneous opinion, does it obviate the possibility and duty of Christian unity. Unity rests upon the undisputed will of Christ. The administration of baptism is a question that will be settled not in a divided church as a means to unity but in a united church as a result of unity.

Meantime our readers have shown such a hearty interest in the proposed discussion of the baptism question that we undertake with not a little satisfaction to give our opinion.

Protestant and Catholic Missionary Policies

From the *Independent* we take this note on the mission policies of Catholics and Protestants:

Father Kenelly, a Catholic missionary in China, calls attention to one point of difference between Catholic and Protestant missionaries in that empire. With the exception of the China Inland Mission, no Protestant missionaries adopt the Chinese dress, but that is not the way with Catholics: "As to his dress, the missionary is clothed as a Chinaman—flowing garments, baggy pants and satin headgear, and in the heart of the country he generally wears the pigtail. The pigtail is being partially discarded at present. Some of the old missionaries regret exceedingly the change from the time-honored custom of the past, but the young generation is progressive and deems reform necessary." Which is the better way is not clear; the bishops go so far as to dress in all the state of mandarins. Father Kenelly says that in the missions about Shanghai there are more converts than the Protestants have in all China. But the Catholic missions are some centuries older than the Protestant, which is much to their credit, so the habit of dress may not be important. Father Kenelly mentions another disadvantage which Protestants ought to be ashamed of: "A notable point about the Protestants is the number of their divisions. There are no less than ninety-two different denominations of Protestants carrying on work in China, and some of them have only two or three members."

—A correspondent calls our attention to an infelicity of expression in last week's issue. In speaking of Mr. Nichols and his sale of the "Christian Union" to the owner of the "Christian Standard" we made the observation that Mr. Nichols "was delivering the goods to the man that bought him." Our editorial head must have been nodding, that the possible invidiousness of that remark did not occur to it. It was not intended to imply that Mr. Nichols had sold himself with his paper. We differ radically from him in some things. We believe he is lending himself to an unholy cause in attacking the Foreign Missionary Society. But we do not question for a moment his sterling honesty and Christian character.

Monday Moods

Religious Controversy

Religious controversy of the dogmatic, motive-impugning, cruelly critical type is to me precisely what war was to General Sherman. And when our religious press takes on the controversial color, in company with many of my brethren, I am deeply pained. What is worse, I feel myself becoming controversial too. It is ever so. "Our natures are subdued to what they work in like the dyers hand." A controversial press makes a controversial constituency.

The following story now making the rounds of numerous funny pages is only too true in principle. A man saw his cook going out of the house one evening with a large carving knife in her hand. "Where are you going, Mary?" he asked. "I's gwine t' church." "Well, what are you going to do with that knife?" "They's a religious dispute goin' on down there," said Mary, "an' I wantter see my side gits de best of it."

The effect of controversy in religious journals upon certain fine types of mind is calamitous. One of the saintliest men that I know, an elder in one of our strongest churches, does not subscribe for a single religious paper. I asked him why. He replied that he discontinued both of our leading journals because, as he put it, "they were continually fighting each other." Moreover he stated that he was compelled to discontinue the papers in order to safeguard his own faith and that of his wife, so seriously did they take to heart the "belligerency" of the papers in question. This man has none of our religious journals in his home today. And he and his wife are choice spirits—the very salt of this earth.

This man's position is perhaps extreme. His is a very sensitive soul but his feelings and those of his gentle-spirited wife illustrate a tendency much larger and deeper in our brotherhood than many of us have imagined. The average subscriber to a church paper is not interested in caustic controversial articles. He often fails to get the subtle issue at stake but he seldom misses the animus, the unbrotherly allusions and the sarcastic sting.

Hugh Black puts his finger on the sore spot of such controversies in an able sermon from the text, "Speaking the truth in love." Says he, "Most of our disputations are beyond our point. So much of it is a matter of wrong emphasis. We put the accent on the wrong syllable, like a foreigner speaking English. To speak a foreign tongue with anything like accuracy we must live among the people till the language saturates the ear. If we lived in the atmosphere of Christ's love, and not merely paid a hasty visit to it now and then, if Christ's love were the climate of our souls, truth-speaking would be our mother tongue and we would not make so many mistakes of emphasis. Truth would be bathed in love, till the two became as one. We would see that truth is love and that without love there is no truth."

I am making no plea for a colorless, inane and spiritless journalism or ministry. I agree with that distinguished Presbyterian scholar, whose name has slipped my memory, that there is "a species of amiability that approaches imbecility." There must be controversy but let it be with the great common enemy—with Greed, Wickedness, Sin in the body social and political, rather than tragic fratricidal warfare that hinders frightfully the onmarch of the kingdom under the Prince of Peace.

But was not Jesus a controversialist? He has been called such. I am under the impression that Stalker devotes a chapter to Jesus as such in his "Imago Christi" and N. S. Haynes has recently written a book entitled "Jesus as a Controversialist." And what a superb and gentle controversialist Jesus was! Would that our editors, ministers and church members generally went to His school to learn His method and spirit of controversy. If we did I am sure of one thing—there would be less controversy in our journals, in our pulpits and in our pens and more, vastly more love. I do not pretend to know how to conduct a religious paper. It is not easy work. I am sure of that. To be an editor of a religious journal demands more spirituality, more intellect and more patience than I possess. But this I will say: If all of our religious journals were to take on the controversial color, deeply and permanently, I think it would be a gain in behalf of Christian culture if we discontinued them and substituted "Life," "Puck," and "Judge," for to my way of thinking, there is more real religion in a clean cartoon than in an editorial leadership that bristles with belligerency and is soaked in sarcasm.

Bloomington.

EDGAR DEWITT JONES.

Interpretations

Conservation of the Spiritual

"Conservation" is one of the popular and earnest words of our day. It speaks the heart-beat of humanity, and registers the progress of our race towards the realized democracy. It carries smiting of conscience to them who are graspingly prodigal of nature's resources and glad promises to hosts of patient plodders. Born in our new social awakening it seeks to save the timber, the water power, the mines, for God's many instead of allowing them to be exploited for the enrichment of the few. Man has suddenly come to regard himself as a foolish waster. He has burned, slain, scattered and pillaged with thoughtless prodigality. In our generation he has resolved to be a wise economizer and to husband his resources. He is now passionately seeking to save that which he formerly lost. This is a day of by-products. Science is picking up the fragments that nothing may be lost.

Surely out of our thought of material conservation, Jesus, if he were here to speak as he once did, would draw many lessons concerning the conservation of the spiritual. He loved to talk of the seed, the sower, and the ground. We cannot imagine what profound analogies he would read from our day, for we do not have his imagination; but certainly we know that he would be greatly pleased with all efforts "to seek and to save that which is lost."

Agriculture today affords us many terms capable of illustrating the spiritual. "That is a good stand" is an expression used to refer to a field of corn where there has been practically universal generation and growth of the seed. There are no waste gaps of missing hills. "Conservation of fertility" and "conservation of moisture" are other terms the significance of which are well understood. Plant life like all life must be fed. Earth offers ten elements of food. These are silicon, sodium, sulphur, calcium, chlorine, phosphorus, potassium, magnesium, iron, and nitrogen. All plants do not require the same proportion of these chemical elements, hence "rotation of crops" is required. Nitrogen is found in great abundance in the air and is readily appropriated by the legumes and transferred to the soil ready for other varieties of plant life to use. The legumes in their world are the spiritual prophets. Carbon, oxygen and hydrogen, other elements of plant food are secured from air and water.

Now all this is illustrative of the kingdom of the Spirit. "Consider the lily," is a divine injunction. In the realm of the soul we need the redemption of conservation. We need to make the elder brother good and liberal-hearted even while he stays at home—and the younger too. Our good Samaritan is, like Christ himself, ever clearing the road of the robbers that beat and plunder. Is not conservation exactly the thing we need in our churches? "The stand" is not exceptionally good. There are too many gaps made so by the infertility of our irresponsible Christians. A few pray, a few give to missions, a few read religious books, a few know their Master. There are too many that may be likened to "exhausted soil." Fertility is not maintained. All of us live by extracting but a few of the elements of God's grace. All the chemical elements of the soil must be preserved to produce splendid harvests. Have you ever observed that it takes an immense amount of God's grace to produce a full-formed soul?

The spiritual world has its chemistry as well as the physical. There are many elements that go to make a soul. Some try to live on work alone. They should conserve the worship instincts of their souls. Others live lean lives by doctrine alone. They should engage in doing and devotion. The soul has vast capacities for search after food, and God encourages every one to partake of his plentitude.

We must conserve the dews of God's grace. Every one sooner or later will come to a drouth period in his life. Instead of advancing to place and power he will be receding. Instead of his circle of friends enlarging it will be diminishing. In place of health will come halting and pain. It will be well for us in those days if we can draw upon an exhaustless fountain of mercies. The earth is the Lord's and the fulness thereof. "Fulness" consisteth not in phosphorus and potassium, in calcium and chlorine, in silicon or sodium, but it consisteth of man worshipping, believing, repenting, serving, trusting and growing into the likeness of God.

Hannibal.

GEORGE A. CAMPBELL.

What the Ministry Has Meant to Me

After Fifty Years of Service

BY B. B. TYLER

EDITORS' NOTE.—The celebration of the fiftieth anniversary of Dr. Tyler's ordination to the ministry is an event in which those who were privileged to attend the exercises in South Broadway church were joined by many thousands of Disciples, the continent over. And not Disciples only, but leaders in all denominations who have come into contact with this intrepid preacher, are giving expression to their esteem for him and his great ministry. Dr. Tyler has been one of the most catholic-minded preachers the Disciples have produced in the last half-century. He has been an honor to the ministry and the Church of God. To such a man the ministry must have rich and ripe meanings. We have asked Dr. Tyler to tell the readers of *The Christian Century* what the ministry has meant to him, and he has expressed his heart in the following article.

The ministry has not meant to me an abundance of this world's goods. I was poor when I began to preach a half century ago, and I have held my own! I have, at this moment, a dollar and ninety cents to my credit in a Denver bank, and two dollars and twenty-four cents in cash! Mrs. Tyler has a title deed to a cozy little home that cost three thousand dollars. A dear mother in Israel, in New York, remembered me in her will and a small sum came to me from my father's estate.

Happier Than Men of Wealth.

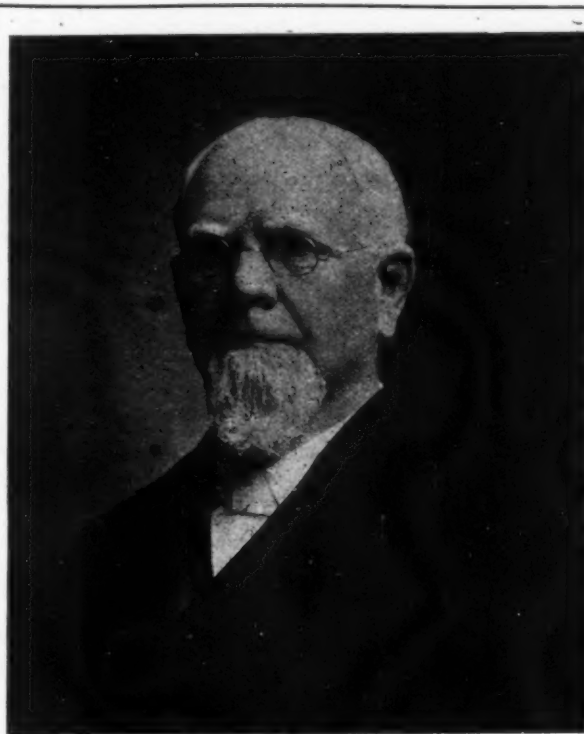
In this way I was in a financial condition to pay for our little home. I do not own an acre of land, nor have I a single investment in stocks or bonds. I have not saved a dollar out of what has come to me an account of ministerial service. I am able, therefore, to repeat with emphasis that the ministry has not meant, to me, wealth with the things which the word usually implies. I am like Paul in this one thing: Having food and raiment I am, and have been, content. I would rather spend my life in the ministry, die in an alms house, and be buried in a pauper's grave than to engage in any other calling, vocation or service, and become, thereby, a millionaire. I certainly have had a happier experience than that which comes to the average man of wealth.

Uniform Kindness of His Brethren.

My brethren and the people whom I have served have been more than good to me, they have uniformly, and in every place, given to me, with apparently glad hearts, and certainly with ever open hands, the necessities, and now and again some of the luxuries of life. What a blessed experience I have had all along the way! Surely goodness and mercy have followed me. And now that my shadow is growing in length, the horizon is radiant and the future is glorious.

A Member of the Holy Catholic Church.

The ministry has meant to me the companionship of some of the best men and women on earth. I am not, in this sentence, speaking exclusively of those who are known as Disciples of Christ. I am a member of the church universal, the Holy Catholic Church, the church that Jesus loved and for the redemption of which he gave his life. During the half century of service, recently completed, I have associated freely with my spiritual kinspeople in all the denominations. I have been, and now am, in perfect accord with Alexander Campbell when he said, "It is the image of Christ the Christian looks for



Rev. B. B. Tyler, D.D.

FROM THE COLORADO METHODIST CONFERENCE.

REV. B. B. TYLER, Denver:—*The Colorado Conference of the Methodist Episcopal Church, with glad acclaim and unanimous standing vote, congratulate you and the whole church on your long and fruitful service in the cause of God and man. May the good God with long life satisfy you.*—HENRY W. WARREN.

FROM THE CATHOLIC REGISTER, OF DENVER.

There is an old gentleman—no fitter name than gentleman can we find for him—who is the minister of the South Broadway Christian Church. He is Doctor Tyler and he celebrated this week his fiftieth year as minister. We wish him many more years of life, for we believe that whatever years God may give him will be spent in honest, earnest, kindly and self-satisfying work. Instead of being outside we would be with us.

and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

To me this wide and constant fellowship has been at once pleasant and profitable—profitable intellectually, socially, morally, spiritually.

A Burden Bearing Ministry.

The ministry has also meant to me burden bearing, weariness, anxiety, perplexity. But I have learned, by an unutterably blessed experience, that the yoke of my Master is easy, that his burden is light. This weariness, this anxiety, and these perplexities, have been unnecessary. This I now understand.

"I can do all things in him that strengtheneth me." There is no valid reason for anxiety, for worry, when in the service of our loving Lord. One of his ambassadors said, "In nothing be anxious." Our Christ cares for his own. All power belongs to Him and He is Himself incarnate love. Trust Him. Be of good cheer. He orders all things to work together for the good of those who love Him. He can solve our problems, and he will, if we will permit him to do so. He knows the end from the beginning, and all the steps of the way. And why suffer from weariness. "Come unto me," says the Master, "and I will give you rest."

The ministry has meant to me a knowledge of these things as a result of personal experience.

The Privilege and Honor of Service.

The ministry has meant to me, likewise, the privilege and honor of service. He loved me and gave Himself for me. It is but reasonable that I should love Him and manifest this love in a joyous, enthusiastic and constant service. It is a privilege to serve one whom we love. To serve the Christ in the ministry of the word, in the preaching of his gospel, is a privilege that I am unable to set forth adequately in words which belong to my vocabulary. My ministry has been one of privilege rather than of duty. The word duty is a word that I seldom use.

Ministry More Than Preaching.

And when I consider the nature, the work, the official dignity and supreme authority of Him whom I have sought to serve, the honor is too great for adequate verbal expression. The ministry, to me, means not merely the composition and delivery of sermons—it means doing good unto all men, especially to those who are of the household of the faith. Can there be a greater honor than to be associated with the Son of God in serving those who bear the image and likeness of God?

"Preach the gospel," said Jesus to his personal friends. "Make disciples," was his parting injunction to his associates, companions, pupils, with the encouraging assurance of his unfailing presence and help, even to the end. When Paul was ready for the axe of the executioner he said to his spiritual son, "Preach the word." To this great work Paul had given himself with a quenchless enthusiasm. To herald the good news, to preach the gospel, is to recite with a deep appreciation God's love message to the sons and daughters of earth. Preaching the gospel is not the same as to give an exposition of a system of theology. To engage in this

work is not to engage in argumentation or disputation. To proclaim the message of God's love for human kind, embodied in the life and work of the Man of Nazareth, is to enjoy an experience of rapture surpassing any and all other experiences vouchsafed to man. It is to experience a veritable spiritual

intoxication. I wish that I could utter with the voice, or place on paper, an adequate, and satisfactory, statement of what I think and how deeply I feel on this matter. I am not, however, competent to the task. Learn what it is by experience, as I have, during this half century of glorious and uninterrupted opportunity.

A FELLOW PASTOR'S APPRECIATION

With An Account of the Denver Celebration.

BY GEORGE B. VAN ARSDALL.

Sunday, September 3, was a memorable day in the religious annals of Denver, Colo. Nothing that has occurred in this city for years, that is of a religious nature, has attracted more wide-spread interest. The dedication of the largest church building in the city would not attract more people or receive more newspaper publicity or be the theme of conversation among more people than was the celebration of the fiftieth anniversary of Dr. B. B. Tyler in the ministry of the Gospel of the Christ. Fifty years of uninterrupted ministry of the Word is a fact briefly stated but the story of those years and what they mean to the kingdom—well men and women did show that they had some appreciation of such a remarkable life record. Seldom in the history of a city like Denver, where only the unusual attracts, yes, seldom even here does a more significant thing happen than that of which I shall attempt to give you some brief account.

Dr. Tyler's Ordination.

Fifty years ago on the fourth of September, Benjamin Bushrod Tyler was ordained to be an evangelist of the Christian church by the elders of the church at Eureka, Ill. His ordination papers he still carries with him lest some one may question his right to preach. He had no thought, did this young man, of ever becoming a city pastor. His highest ambition was to follow in the ways of his father, who was a sort of general all around helper of men and women and little children. He cared for the poor, settled estates and looked after the widows and orphans as a kind of pastime. The young evangelist thought to walk in the footsteps of his father, who said after hearing him preach his first sermon that he would rather have his son to be a preacher than to sit in the United States Senate. It should be recalled that it was an honor to be a senator in those days. But God had a service marked out for this young preacher of which he little dreamed. His first convert was a murderer—a man by the name of Brewer, who had killed a man and escaped conviction at the hands of the jury. But Dr. Tyler convicted him of sin and he sought the Saviour. From that day to this no man or woman has ever been too low for the hand of this good man to be extended to him in love and friendship. In my native town was an old lawyer who was invariably on the defense in every case that he tried. I never knew him to prosecute any man. One day I asked him why he was always defending men. He said the first case he ever tried he prosecuted a man and he was hanged. He always defended men after that. This first convert may have had an influence on the life of this preacher for half a century, who knows.

First Pastorate.

His first pastorate was at Charleston, Ill. The other churches he has served are Terre Haute, Indiana; Frankfort, Ky; The First Church, Louisville, Ky.; New York City, Colorado Springs and South Broadway, Denver. The story of his life ministry is the same in every place. He has never sought a position, he has always gone to churches that were in some hard lines, generally finan-

cial, and wanted him to pull them out of the hole. He has paid off church debts, settled quarrels and put indifferent congregations to work. But he never did any of these things by the direct method. He preached Christ and his love; the people became religious and attended to these chores of their own accord. Every congregation that he served became stronger by his ministry. What a tribute to the wisdom of his work.

Ministry to Individuals.

But while the seven churches that he served, like the seven churches of Asia, found Christ walking among them in the person of his servant, they were not the only recipients of his ministry. While he has built churches as such, his greatest ministry has been to individuals. He is an ideal pastor—a friend to the souls of men. He thinks more of men than he does of methods. He is not an organizer, he would rather visit the sick than to organize the largest men's club in the brotherhood. Men like to hear him preach and they are borne to the gates of light by his prayers, but above all they want to come in touch with his great warm heart and feel the thrill of a new life within. They somehow expect that young men will be hopeful—they have not faced the world yet. But here is a man who has tasted it all, who has been surprised at the goodness of men and disappointed by their perversity and yet in whom the faith of experience is larger than the faith of theory in others. I do not know that his advice to men in hard places is wiser than that of thousands of other men, but advice doesn't count for much anyway. It is the touch of his life that gives them new heart. Men go to the South Broadway Christian Church just to look upon the face of the preacher. They know he has been with God. Does any age need anything more than just this kind of preachers?

His Unsectarian Spirit.

I think that this explains Dr. Tyler's popularity with men of all religious faiths. Few men are more loyal to the Book than he, none preach their convictions more clearly than he or treat denominational hindrances with more candor. He does not sugar coat a sermon on the duty of the Disciples any more than one on the derelictions of the Methodists. But after eleven years in Denver he is one of the most popular preachers among all denominations in the city. Yet everybody knows where he stands and what he pleads for. This is not an easy distinction to achieve. Whether men agree with him or not they feel that here is a man who gets his conviction and his life from God.

I am not so sure but in this Dr. Tyler is one of the world's greatest prophets of Christian Union. Note that I say he is a prophet of union. It is what the man is that tells for union.

A Unique Meeting.

Fifty years ago such a meeting as that of last Sunday evening would hardly have been possible. To be sure it is a rare thing for a man to preach for half a century, and Dr. Tyler has done nothing but preach; he has

not been an educator or a journalist or a life insurance agent, he has been a preacher. But not every man would call out such a demonstration as he did. Of course all the Christian churches of the city and vicinity adjourned their services. That was to be expected. But every church of the denominations in that portion of the city adjourned and practically every minister in Denver sent a letter of congratulation. The South Broadway Church was packed to the galleries long before the hour of meeting. Hundreds were turned away. Such a meeting as that has been the portion of but few to experience. I say 'has been' for I do not believe such meetings will be uncommon in the future. I mean meetings expressive of the bonds of union in Christ. Dr. Tyler enjoys the distinction of being a kind of John the Baptist of Christian union. Nobody can monopolize him and yet everybody claims him. The leading denominations of Denver were represented by their pastors, each one of them speaking as if he was their peculiar possession. The Conference of the Methodist Episcopal Church of Colorado, then in session, sent a telegram of congratulation bearing the signature of Bishop Warren. The first letter read was from New York City, the second from Spokane, Wash. Time would fail me to mention the letters from church elders and deacons, from young preachers and old preachers, from musicians and washer-women.

Work Not Done.

The occasion was solemn with the spirit of gratitude for the life and labors of this good man and his devoted wife, who has shared the meaning of his every experience and next to his Master has made him. It was fragrant with sweet incense from his alabaster box of cheer. Dr. Tyler is still a young man though past three score years and ten. The report has gone abroad that he would quit with his semi-centennial. It is not true. He will stop preaching only when his Master says "come up higher." Long may he live—an ideal pastor and faithful friend to the souls of men. I do not anticipate that there will be any failing powers in his day, but the inevitable evening will be sunlit with the radiance of the Eternal Morning.

Central Church, Denver.

Home and Heaven

Home is the best interpreter of heaven. Home is not a place or a state, but a fellowship. It is not the walls of a house that make a home, for many who are housed well enough are yet homeless, having none of the joys of mutual kindness and help which bind men and women in the life of the home. Nor is home an internal condition of feeling, but a fellowship which takes us out of ourselves and our feelings, and makes us feel with and for others. So heaven is the perfect fellowship of those who have learned to forget self in the joys of others. And as home finds its center in the one who most perfectly exemplifies the love which is its life—generally in the home-making mother—so heaven finds its center in Him whose life was the perfect exemplification of the spirit of sacrifice.—The Canadian Christian.

A Bible in every human habitation is something well worth trying to achieve. But I can tell you of something better still. It is Christ himself, in any one of the humblest of his disciples, casting his shadow on the wall. Breathing men, not breathless books, must carry salvation round the world.—Roswell D. Hitchcock.

The psalmist compares the law of God to a lantern, good example bears it. It is safe following him that carries the light. If he walk without the light, he shall walk without me.—Joseph Hall.

The Men and Religion Movement

Breadth, Intensity and Reasonableness of the Great Enterprise Just Launched

BY ORVIS F. JORDAN.

The first gun in the campaign of the Men and Religion Movement in Chicago has been fired. The team of workers from the different departments met with 200 Chicago leaders in a dinner at the Auditorium, September 22, and the movement is definitely on here.

The Men and Religion Movement is conceived in a most statesmanlike way. There is nothing narrow or conventional about it. It will not depend upon mass meetings and emotional froth but upon a campaign of education such as the church has never seen before. The plan is that the "team" shall visit cities all over the United States and hold institutes at which men, both clergy and laity shall be instructed in the various possible methods to reach men and boys. The movement will not do the work but only show the churches how it is to be done.

Religion's Appeal to Men.

It has been found in experience that certain things in religion appeal more specifically to men. These natural lines of approach will be followed. Men have shown considerable interest in Bible study, therefore the Sunday-school leaders have been invited to furnish certain definite policies to induce men in larger numbers to enter the Bible classes for men throughout the country.

The social interest of men is a marked feature of our modern times. The social question is so far almost exclusively a masculine hobby. It will be shown to men everywhere that this human movement arose out of the spirit of the Christian religion and that there is no true social remedy that does not include the religion of Jesus Christ.

Men and Missions.

The missionary interest of men is a marked fact of modern experience. The Laymen's movement we have just witnessed has shown that men can be profoundly interested in such a broad and comprehensive policy as is involved in the plans for taking the world for Christ in this generation. Hence missions will have a large place in the Men and Religion movement.

It has been shown that men can be interested in being "big brothers" to the boys of the community. Hence there is to be a boys' movement which shall be carried on not only to save boys but to save the men who save the boys. The arousal of paternal feelings in all the men of the community toward our future citizens will be a task of profound significance.

Labor Problem and the Church.

Those interested in the labor question will be met with the labor program of the church. This is the most sensitive spot of the present time. Rauschenbusch, in speaking of this, warns the Movement in the following language, "The people think they know pretty well what the church has to say on missions and Bible study. But what will they dare to say on the terrible tangle of the labor question? This will be the storm center of the movement. Pray for the grace of God on those who have to deal with it. If they fail in prudence, they may run the movement on the rocks. If they fail in courage, they will certainly beach it on the mud-flats of indifference and contempt." The Movement will definitely face the issue of winning the factory populations to the cause of religion.

Old Fashioned Evangelism Not Taboo.

Nor is old-fashioned evangelism taboo. It is interesting to see evangelists like

Biederwolf and David Russell of South Africa, hobnobbing in the best of good feeling with Charles Stelzle and Raymond Robins. It is worth while to see these two great departments of religious effort coöperating for the common good. There will be old-time religion of the better sort and a definite effort to win men to give their hearts to Jesus Christ and join the church. This, however, will be not so much a direct result of the Movement as an impetus that will come to the churches through the Movement. Each church will be asked to work on the evangelistic problem in its own way.

Let us now keep in mind that all these different interests are to be taught in institutes by the "team" which is composed of eminent specialists in every field. A follow-up man will remain with the churches in each city to help them to work all this teaching into practice.

Y. M. C. A. the Source.

The Movement had its inception in the circles of the Y. M. C. A., which doubtless is in the background as the supporting agency. The men's Brotherhoods of the different churches are all officially represented in the Movement. The aim is to correlate every distinctly masculine movement in the church with the Men and Religion Movement.

We cannot better illustrate the spirit of the movement than by quoting from some of the five minute addresses made by the different leaders in the dinner at the Auditorium of which we have made mention.

The first of the five minute speeches was made by our own Mr. Pierce of the Adult Bible class department of the International Sunday-school Association. He insisted that Bible study had already proven itself as an agency for men. We thought while he spoke of the statistics showing that of all the meetings of the church, there is the largest masculine element in the Sunday-school, next largest at preaching, and the smallest at the prayer-meetings. Mr. Pierce insisted that the best way to make men religious was to give them the Bible.

Mr. Alexander and the Boy Problem.

Mr. Alexander spoke on the Boy Problem. He insisted that there was no boy problem but only a man problem. When men teach in the Sunday-school the boys attend. He deplored the custom of furnishing women teachers to boys at the most critical stage of their lives when only a man can understand. He insisted that the way to solve the boy problem is to get the men to work at it. He presented the development of the boy Jesus as the ideal development. "He grew in wisdom and stature and in favor with God and man." This is the physical, mental, social and religious. A distortion of the physical makes a "sport." Hypertrophy of the mental, makes a "high-brow." Too much of the social means a "dude." Excess of a certain kind of religion means a fanatic.

An Evangelist from the Transvaal.

David Russell, the evangelist, is from the Transvaal. Several million pounds sterling were taken from the gold mines at his home at Johannesburg in July. He can tell thrilling lion and bear stories but insists upon talking the great things of the gospel with a thoughtfulness that carries conviction. He believes that the church all over the world has faced in the last five years large losses from its working force of men. He believes

it is due to our age spirit of democracy which mistakenly identifies the church with the forces of oppression. He openly advocates an alliance of what he calls the "social enthusiast" and the evangelist. In their team work he hopes to find the remedy for the alienation of the men from the churches.

Presbyterian Expert on Labor Problem.

Charles Stelzle, the labor expert of the Presbyterian church, is a member of the team. He called attention to the phenomenal growth of the city and to the certainty that the city would soon dominate the nation. He also called attention to the fact that where people were thickest in the city, there the church was thinnest. It was as though the church was saying, we leave you to solve your own social problem. He mentioned the social surveys that are being made in different cities which have been published in the "Social Survey" and said that upon the scientific foundation of these labors we would work out a new program for the church in each community.

Fred B. Smith, the Leader.

Fred B. Smith, of the Y. M. C. A. movement, is everywhere known in the cities as an evangelist for men. He is the captain of the forces. If any doubt the wisdom of this choice, they have to hear him to be entirely converted. He boldly asserts a big, broad policy for the Movement which will command the interest of men everywhere. He insists that he believes in old-time religion but not in all brands of it. He is evangelical to the core but not a fogey. Men need to know that this combination can exist. He has for a motto, "Shoot low." By this he means, keep this movement practical. He invites the pastors everywhere to criticize the programs offered, on the practical side. He insists that above all else, the Movement must be workable even in the little churches. He said if he had his way, he would omit all the mass meetings and make the Movement educational. This statement from an evangelist was a most thrilling and significant one. He said that the movement would employ no crank evangelists. Many had applied and been rejected. It was the purpose that only men who lived harmoniously in their own churches should have a place in the Movement. It was his expressed purpose that the music was to be the highest grade of ecclesiastical music. Ditties that have been selling the "nth" thousand of the latest evangelistic song book are to be barred. As a significant token of the reality of the purpose, the meeting adjourned by singing the doxology in the most reverent way.

Books of the Movement.

It is time for all our churches to get ready to reap the fullest harvest from this movement. The pastor should buy without fail the text-books of the movement, Cope's "The Efficient Laymen," published by Griffith & Rowland, and also a book published by the Y. M. C. A. press in New York, with a staff of eminent editors, called "Men and Religion." A third book that fits well would be Forbush's "Church Work Among Boys," published by the Pilgrim Press.

The local Brotherhood or Men's Club should sit up and take notice of this movement. They cannot afford to be ignorant of these mighty spiritual forces that are at work for the kingdom these days.

Every church should have a "Men and Re-

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XL. Nehemiah and the Rebuilding of the Walls

October 8. Text for Special Study. Neh. 6.

1. THE RECORDS OF NEHEMIAH AND EZRA.

The prophetic histories of the Hebrew people are contained in the books of Judges, Samuel and Kings. But the priests also had their narratives of the national experience, in which the ceremonies of religion were particularly emphasized. These histories are contained in the two Books of Chronicles, and in the two short supplementary books of Ezra and Nehemiah. That the latter were originally a part of the material of Chronicles is evident from a comparison of the first verses of Ezra with the close of II Chronicles, which breaks off suddenly in the middle of a sentence.

The sources from which the Books of Nehemiah and Ezra are compiled by the author of Chronicles were the personal journals of the two leaders, as is shown by the use of the first person in portions of the narratives (Neh. 1:1-7:73a; Ezra 7:27-9:15). But the framework in which these personal memoirs are set is clearly the work of the Chronicler, as is shown by many peculiarities of style.

Moreover, since the events of the age of these two leaders were more or less remote at the time when the Chronicler wrote somewhere in the latter portion of the fourth century B. C., there is more or less confusion in the order of incidents and of literary materials included in the two books. Any one who takes the trouble to read consecutively through the books of Ezra-Nehemiah will discover the difficulty of tracing the events in any satisfactory order.

The chief question arising from this irregularity in the records relates to the sequence in which the labors of Ezra and Nehemiah stand to each other respectively. It was manifestly the understanding of the Chronicler that Ezra visited Jerusalem first and established the legal reforms in harmony with the new code of law which he brought from Babylon. But this is so difficult to harmonize with the total array of facts presented by the two records, that many modern biblical scholars have been convinced that the work of Nehemiah was first, and that his physical reconstruction of the city prepared the way for the later work of Ezra.

Of course if the writers of the documents had been at any trouble to specify the dates, there would have been no confusion. For example, in Ezra 7:17, Ezra's journey is placed "in the seventh year of Artaxerxes King of Persia." But which Artaxerxes? If the first (464-426 B. C.), then the date of the journey was 458 B. C. But if the second king of that name is meant (404-358 B. C.), then the date was 397 B. C. Again in Neh. 1:1, 2:1, the journey of Nehemiah to Jerusalem is dated in the twentieth year of Artaxerxes. Here the same problem arises. Is the date 445 or 384 B. C.? The facts to be considered are too numerous to be outlined here, but they strongly favor the conclusion that the patron of Nehemiah was the first Artaxerxes, and that Ezra's work lay in the reign of the second. Perhaps the strong priestly bias of the Chronicler, to-

gether with the general indistinctness of the times with which he was dealing, led him to favor the priestly rather than the administrative reformer as the one who began the actual revival of Jerusalem's fortunes.

2. THE MESSAGE TO NEHEMIAH.

The Jewish people whose fathers were the exiles of the Babylonian age were scattered widely through the Persian empire in the period of Xerxes and his successors. Some indication is given of this large element of the empire in the Book of Esther. There were occasions on which some of these Jews rose to eminence as favorites of the rulers. It has always been the boast of that race that if it could not rule directly, it could at least furnish now and then a Joseph to Pharaoh, a Daniel to Nebuchadnezzar, a Nehemiah to Artaxerxes, or a Beaconsfield to Victoria.

In 445 B. C. one of the favored courtiers of Artaxerxes I. was Nehemiah, a Jew of the dispersion. He had never been in Jerusalem, but a brother of his, Hanani by name (Neh. 1:2, 7:12) was living there. So low were the fortunes of the city that Hanani and certain other Jews determined to make a journey to the east and beg the assistance of some of their richer brethren in behalf of Judah. It is possible, of course, that this deputation went from Persia to Judah to inspect the conditions there, and bring report to the Jewish people in the east. When they arrived at Susa (Shushan) the capital of the empire, they at once sought Nehemiah as the most powerful of their race, and the man most likely to help them. Nehemiah's record of the news brought by the deputation leaves no doubt that the chief factor in the population of Judah at this time was the "remnant" left by Nebuchadnezzar at the time of the siege, and that the number of returned exiles was as yet inconsiderable. So pitiful was the story they told that the sympathetic chamberlain was filled with profound grief, and spent some days in prayer and fasting.

When he appeared again before the king he was so changed in appearance and behavior that he excited the interest of his royal friend, who asked him the cause of his trouble, saying, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." The answer of Nehemiah is classic: "Why should not my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire?" (Neh. 2:2.) The king then asked what it was Nehemiah wished to do, and at his request leave was granted him to visit Jerusalem and assume charge of affairs in the province of Judah for a set term of years. Hitherto, at least since the days when Zerubbabel was governor, the men in charge of the province had been Persian deputies, who had little concern save to keep down revolt and collect the royal revenues. Now, after many days, Judah was to have a member of its own race, a wise, wealthy, and sympathetic governor.

3. NEHEMIAH'S JOURNEY TO JERUSALEM.

With the authority of a royal passport and his commission as chief of the province, Nehemiah started on his long journey to Jerusalem. He took with him a small body-guard, and was empowered to make requisition of the head forester for such timber as might be needed in the repairs he had in mind.

Arriving at last in Jerusalem, Nehemiah took an early occasion to look over the situation. Without consulting any of the authorities, he started out at night to inspect the ruins from every side. But so great was the overthrow and so extensive the heaps of debris that he could not compute the circuit of the fallen walls on the east he rode, but was compelled to turn aside here and there into the ravines that bordered the city on the south and east. On the following day he summoned the leaders and made known to them his plan to rebuild the walls, which had lain prostrate since the fatal siege of the city by Nebuchadnezzar a hundred and forty years before. The people responded readily to his appeal, heartened by the sympathetic leadership of so great a man, and the work was at once begun.

But a work so important as this could not fail to stir up opposition. The foes of Judah on every side, the tribes like Ammon, Edom, the Philistines, the Samaritans and the like, were little pleased to see their old enemy, whose rebuilding had been so long delayed as to seem impossible, now likely to secure the very thing needed to give it protection and power—an inclosing wall. Furthermore, the elements within the province of Judah were by no means harmonious. Were the native-born Jews jealous of those returned exiles who had come from the east? Were the people of the country districts evil-affected toward those who were laboring for the revival of the city? Were the descendants of the royal line of Judah at the head of a combination of nobles and wealthy men who oppressed the peasant class? Or was there cleavage between the earnest followers of the Jehovah worship and the lax and indifferent groups in the province? And if one of more of these causes of distrust and partisanship prevailed, how were they affected by the coming of Nehemiah, and his vigorous measures in behalf of the city's revival?

Our sources are too meagre to supply the answer to these questions. But it is apparent that the men who proved the strongest adversaries of the new governor were a combination of Jews and foreigners. Sanballat, leader from Beth-horan, Tobiah, an Ammonite, and Geshem or Gashum, an Arab shiekh, were the head of his confederacy of opposition. This clique had strong support in the city, through common interest and domestic alliances (Neh. 6:17-19). But in spite of all opposition the work of Nehemiah, powerfully aided by the patriotism of the people, went on to success.

4. THE BUILDING OF THE WALLS.

The Book of Nehemiah is our most picturesque and detailed source for the topography of Jerusalem. In chapter 2 there is given an interesting account of the night journey of the pasha around the city, with notice of

the different sections of the walls, and in chapter 3 there is a complete list of the gates and the intervening battlements on which the work of reconstruction went forward. The careful comparison of these chapters with any reliable map of Jerusalem in that period will prove of value.

The building of the walls was the most important feature of the revival of Jerusalem. It did not seem possible that the city could ever regain its rightful place as the capital of the nation as long as it was unprotected from attack. Zechariah had tried to encourage the people by the assurance that Jehovah was their protection, and that no walls could be sufficiently large to enclose the multitude of her people (Zech. 2:1-5). But this was only a palliative for the disheartened citizens of the place. Now, however, the enterprise was really under way. Nehemiah put different groups at work on the various sections of the wall. These included family bands of builders, local companies like the men of Jericho, Tekoa, Gibeon and Mizpah, or trade and professional groups, like the priests, the Levites, the goldsmiths, the apothecaries, and the other merchants.

The opposition was constant. The combination of Jews, Samaritans and heathen who had set themselves to defeat the work, left no effort untried to accomplish their purpose. They ridiculed the enterprise, they tried to alarm or divert the governor from his plans, they even planned attacks, less perhaps to seriously menace the builders than to dishearten them. But Nehemiah was equal to every emergency. He armed the workers against assault, he ordered his Persia bodyguard into the trenches to assist, he encouraged the faint-hearted, aided the poor, and threatened the indifferent, till at last the work was actually finished. In the incredibly short space of fifty-two days the walls were completed, to the delight of the loyal citizens and the discomfiture of their foes.

Chapter 6, the special section of Scripture chosen for this study, is significant as revealing nearly all the factors of Nehemiah's remarkable labors in behalf of Jerusalem. It gives some idea of the false and vile means taken by the foes of the movement to impede the work, and it gives the record of the triumphant completion of the work on which Nehemiah had set his heart. In many regards he was the most remarkable leader who appeared in Israel's later history, with the single exception of Judah Maccabæus. To him Jerusalem owed practically all the credit for her restoration to real competence as a city.

THE MAN NEHEMIAH.

It is fortunate that our sources preserve a section of Nehemiah's private journal. It presents to us a most attractive picture of a thoroughly consecrated man of great wealth and high position, giving up every thing that might have tempted him to a life of leisure and honor at court to take up the thankless task of reconstructing the ancient city of his fathers. That it was written as a *journal intime*, and not for the eye of any other than himself, is clearly shown by such naive passages as 4:4, 5; 5:9; and 6:14. Every advantage lay on the side of refusal to consider the gospel. The work involved long absence from his home, the undertaking of an almost impossible task, the expenditure of large sums of money from his own private fortune, and the constant opposition of a band of unscrupulous plotters who sought to thwart every effort he made.

And what was his reward? Not the sense of official obligation fulfilled, for no one laid on him the burden. Nor was it the love of power, for the post of a pasha in Palestine

was insignificant beside that of royal chamberlain at Susa. Nor was it any material gain, for he refused the salary of governor during the whole of his administration, and supported his large official household entirely at his own expense (Neh. 5:14-19). It was simply the call of patriotism, and the consciousness that he was the one man of his age to accomplish the restoration of Jerusalem.

His reforms were drastic but necessary. The observance of the Sabbath, the relief of

the poor from unjust burdens of usury, the prohibition of mixed marriages, were all measures that advanced the material and moral welfare of Judah, and prepared for the more definitely religious activities of Ezra later on. How long a time Nehemiah spent in the Provinces altogether we do not know. But he left it on the high road to prosperity, and made for himself in the thought of the discerning student and historian, an imperishable place in the list of moral leaders of Israel.

OUR READERS' OPINIONS

A Growing Non-sectarian Church Membership

Editors The Christian Century:—The hope of Christian union does not rest primarily on commissions, committees and conventions. These are useful as means of agitation and acquaintance, but unfortunately they keep denominational differences to the front. They, in themselves, can never unite Christendom.

The hope of Christian union is in local unions of congregations of different denominations until the number of such unions shall be large enough to influence the machinery of each denomination represented in the local unions. It is perfectly natural that local congregations of similar doctrines and ideals should first unite. Thus, as in the church of which the writer is pastor, the Baptist and Disciples united. It came about primarily through economic necessity, but it was made possible by certain doctrinal agreements. The union has lasted six years.

A union church, like any other church, has subtractions and additions. In a few years, at most, the majority of its membership (and of its official board) will be composed of people who were never members of either church constituting the united church. That is, the predominating influence in the congregational life of the union church will be free from the denominational traditions of those who first formed the union.

To those experienced in practical Christian union two things are apparent. First, the uniting of two congregations wonderfully broadens the individuals of those congregations. The narrow minded and bigoted refuse to enter such a union, and this helps the broadening process. Doctrinal differences are never discussed. Hence the people are not "indoctrinated." And second, those who join the church after the union have little or no patience with division dogmas. In fact many of them join because it is a union church.

In our discussions of Christian union we have not taken that fact into sufficient consideration. This non-sectarian element will ultimately prevail in the bringing about of union. Their religion is not dogmatical but ethical; not creedal but practical. They can see no reason for division over doctrinal definitions. Their creed is John 7:17. They will forgive a pastor any mere doctrinal heresy. They demand the practical, social, spiritual gospel of Jesus. Their plea to Christendom is: Let us forget metaphysics and unite to save a suffering world! Believe what you must individually, but, for Christ's sake and for the sake of men, let us practice Christian union!

But would not such a union be sacrificing the historic plea for the restoration of the apostolic church? Would it not be peace with dishonor and union with compromise? To such as view our religion as an organization, under set, fixed and infallible rules, such an ideal of union cannot appeal. But to such as view our religion as an organism, that, by virtue of its inherent divinity, adapts itself so as to meet the needs of a changing yet ascending world, such a unity appeals

because it is the only possible union. To those who believe that "where the spirit of the Lord is, there is liberty," that Christ is large enough and divine enough to appeal to every age through its own peculiar needs and problems, such a union is not only possible but is "the vision splendid" to the achievement of which no sacrifice is too great.

Monroe, Wis. CECIL J. ARMSTRONG.

Layman Likes Jowett's Sermon

Editors Christian Century: It is enterprising on the part of The Christian Century, to have printed in a recent issue, the full text (as is evident) of J. H. Jowett's sermon on "The Severity of Christ." It is no small satisfaction in reading a great discourse, to realize that you are following it precisely as delivered—with no word omitted. Those who take the time to read it carefully will agree as to it being a notable sermon by a notable preacher, and that we are yet dwelling in an age of "eloquence and oratory." If you make as wise selection, and are able to repeat the treat as occasion offers, by giving us—in full—another and another of the Jowett sermons, surely 'twould be to the pleasure and profit of many readers.

Chicago. W. P. KEELER.

Those that hunger for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law of heaven and earth.—E. C. Wickham.

Men and Religion Movement

(Continued from page 13.)

ligion" committee. The writer has one in his church that will first seek to double the attendance of men at the services. Then the committee will seek to bring a portion of this new audience to the feet of Christ.

Primitive Religion Exclusively Masculine.

Once religion was exclusively a masculine function. The primitive religions did not permit women present at the sacred mysteries. The later religions admitted women but retained the leadership in the hands of the men. Christianity admitted women into some forms of religious leadership but through the ages men have been the great leaders. The saints were mostly men. The reformers were men. The theologians were men. Christianity became so masculine that it lost feminine sympathy so that it was possible for Calvin to sanction the burning of Servetus. Then set in with the emotional revivals of a hundred years ago the dominance of the feminine. We have so feminized the very language of religion that we have at last driven the great body of the men from the church. In the light of this history, may we not hope that we are on the eve of a great revival of masculine piety? Are we not to have a religion more intellectual, more alert on social questions, more aggressive, full of the deep and wonderful spirit of the great religious men of the ages? Let men everywhere pray that it may be so.

The Rise and Fall of the White Necktie

BY WILLIAM E. BARTON.

Amid the various changes in style of masculine headgear and other apparel, one item maintains a comparative stability. It is the white bow which encircles the collar of the minister of the gospel. Other styles come and go, but this goes on forever, and sometimes stays on too long. That is why this article is written.

I am not the first writer to attack (if the word attack can properly be used of this mild criticism) the white necktie. Spurgeon attacked it because it was the distinctive badge of a profession, denouncing it as "the last rag of popery." But Spurgeon was more or less erratic about such matters, and inasmuch as he never accepted even ordination to the gospel ministry, it may not have been his privilege to say what an ordained minister might or might not wear with propriety. My own criticism is not based on questions of class distinction, but upon the observation that the white necktie is not always white.

A Parting Souvenir.

A few weeks ago I had occasion to call upon a minister of another denomination in his own little city. He was holding a conference with certain other ministers from out of town, and they were dining together in the hotel. From there he left them to meet me by appointment in his own home. I noticed two things at the outset. One was that he still had in his mouth the toothpick which the hotel had contributed to him as a parting souvenir. He had kept it in his mouth as he left the hotel, and walked through the streets to his own home picking his teeth as he walked. The task was still uncompleted when he reached home, and he finished it in my presence, using what was left of the toothpick with apparent satisfaction. Incidentally the toothpick advertised the fact that he had been dining at the hotel instead of at home. But I saw the end of it. Before I left, the toothpick had done its full and final duty, and was thrown into the waste basket.

Not so the white necktie the minister was wearing. I fear that lived to fight another day. And already it had much service to its credit.

Beware.

Brethren, the white necktie is not always white. Wherefore beware of it. You rise before the dawn and go at your tasks while it still is gray morning, and do not realize how that yesterday's necktie will look to others in the glare of the noonday.

Listen to the story of the white necktie.

Once upon a time, and upon a Sabbath morning, the parson spake to his wife, saying: "Beloved, I have risen, and am partly clothed and wholly in my right mind. I have found my clean white shirt, and have removed from it nearly all the pins where-with the laundry had fastened it together, I have pried open its buttonholes with a screwdriver, and have rescued my collar button from the place underneath the north-east corner of the dresser where Satan caused it to roll. I have encircled my neck with a clean white collar. Now, my beloved, light of my eyes and treasure of my heart, where is my white necktie?"

An Art.

She found it for him, and possibly helped him to tie it; for the tying of white neckties is an art. It involves a careful measuring of the two ends to see that they are even; then a judicious lengthening of the right hand end; then the putting of that end

under and over; then the folding under of the left hand end and the drawing through of the right hand end. Here the unskillful stop and count it complete; but he who is skilled pulls the loop entirely through, folds it to cover the selvage, and pulls the end back again. And then, if he has had good success, and the ends are even, and do not tilt, he may count himself to have been guarded by the good angel or his wife, which amounts to the same thing.

Even so wrought our hero, who by this time has his tie in place. And thereupon he kissed his wife, saying, "Farewell, my beloved, thou daughter of the Sun and Moon; thou lovely and fair one whom ever I have adored; I go to my study to put the finishing touches upon the eloquent sermon which shortly I am to deliver."

Wrought Well.

And that day he wrought well, preaching two sermons, teaching a Bible class, and attending certain committee meetings as he had need. And in all this labor, which was not small, the white necktie did its share. In his controversial moments it tilted up toward his ear with a belligerent slant. In moments of self-restraint its two white wings were like those of a dove of peace. And always it was radiant with its own starch and the purity of the motive and doctrine of its wearer. And at night it showed little trace of what it had been through.

On Monday morning the parson's wife gathered up the soiled linen of the household, and bore it away to be washed; for after the Sabbath comes wash-day, and cleanliness is next to godliness. And thus she spake to her husband:

"My dear and honored spouse, best of great men, and greatest of good men, whom ever I honor and suffer no woman to scold save myself, and that less seldom than would be good for thee; give me now the necktie which yesterday adorned thy goodly neck which is like a tower of Lebanon, and upholdeth aloft the organ of thy great mind; give me, I say, the necktie, my lord, and I will cause it to be washed, and I myself will iron it with a hot iron, and on a Sabbath yet to come thou shalt be arrayed again in white linen, spotless as that of yesterday."

Well had it been for him had he heeded his wife's advice. But thus he spake to her:

"Oh thou sister of the seven stars, in whose light of wisdom I walk by day and rest by night, fain would I do as thou proposest! but behold the necktie which I wore yesterday. It is as good as new, and the creases but make it easier to tie. I will wear it today to the minister's meeting. It will be quite as good as the average, and better than some that are there."

So he wore it on Monday, and at night it was visibly soiled.

Over the eastern horizon broke soberly the dawn of Tuesday, and the minister said within his heart:

"This day I spend in my study, preparing my sermon; and this tie still is good."

So he wore it on Tuesday; and on Wednesday he turned it and wore it with the fresh side out to prayer-meeting.

And on Thursday his wife thus spake:

"My dear and honored husband, is it not time for a fresh necktie?"

But he said, "One side of this tie hath lasted half this week; and the other side is quite adequate for the other half."

In this he sinned with his lips.

And by Saturday night his righteousness was a filthy rag so far as that tie was concerned.

Well might some poet weep over the rise, the descent, and the sad fall of the alleged white necktie!

Perhaps After This Fashion.

How dear to my heart is the parson's white necktie, when too close inspection presents it to view; the creases, the spots, and the deep scars of battle, which mark its declension the weary week through. He wore it on Sunday and Monday and Tuesday, and over it daily wise utterances fell; he wore it, alas, until Saturday evening; the parson's white necktie it hung on so well. The last Sunday's necktie, the almost white necktie; the moss-covered necktie, that hung on so well.

Brethren, I have told you my tale, and my song is sung. I have only to add the prophetic foot-note, that on the next Sunday morning after the reading of this history, the parson thus addressed his wife:

"My beloved, whose face is to me as fair as the moon on her fourteenth night, is not this article in the pastor's department a libel? Tell me honestly, do I wear my white neckties too long?"

"Let not my good and honored husband be displeased, she replied "and I will speak to him in truth. Any white necktie is worn too long if worn twice."

Then they went to the piano and sang together:

"Mary had a little lamb

Its fleece was white as snow,

Airships Should be Regulated.

Wilbur Wright's condemnation of spectacular aviation is timely. Is it not more than time for the police to take charge of affairs of this kind? When Count de Lambert circled the Eiffel Tower, in Paris, he was arrested and fined, not only because of the danger to the man in the street, but as an assertion of the right of the municipality of Paris to sovereignty in the air above. Although the enforcement of penalties has at times been greatly relaxed, the Prefect of Police has lately served notice on the powerful Aero Club of France that he will adopt drastic measures to remedy the evil. To-day, when an aviator journeys from one German city to another he must procure in advance a permit from the chief of police at his intended destination to make a landing in some selected safe reservation. Just before King George's coronation, Parliament enacted a law to prevent heavier-than-air machines from menacing the attending crowds.—New York Nation.

From 250 to 300 students from Christian church homes will come to Indiana University in the next few days. During the next twelve months there will be from 400 to 500 students from Christian church homes come to the University. The Bloomington Bible Chair at the university is trying to meet the problem of properly caring for these students during their residence at school. Prof. W. S. Rounds is in charge of the Bible Chair as a university pastor. If the preachers of Indiana would write Mr. Rounds concerning the boys and girls that come from their churches it would greatly help him in quickly getting in touch with them. He will welcome correspondence from parents and pastors concerning the Bible Chair work. It is important that the pastors of the state cooperate with him.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A revival meeting is being held at Secor by C. R. Piety of Eureka.

E. A. Gilliland, pastor at Lincoln, is assisting in a tent meeting at Waynetown, Indiana.

The union meeting at Dalton City, conducted by Lew D. Hill, resulted in forty-one additions.

George W. Schroeder's congregation at Bridgeport received four additions on a recent Sunday.

Howard A. Kauffman preached at Waynesville, September 24, in the absence of F. L. Davis, who is holding revival services at Hurst.

P. C. Cauble of Vincennes, Indiana, is holding a meeting at Shiloh, near West Salem. At last report there had been four conversions.

O. M. Eaton is holding a revival meeting at Mt. Erie, where there is no church of the Disciples. The evangelist hopes to succeed in effecting an organization.

J. F. Secord was ordained to the ministry at Colmar by District Worker J. D. Williams. Mr. Secord has entered Eureka College to further equip himself for the ministry.

Carlock Church profited by a meeting conducted by James Bicknell of Kentucky, in which there were eleven additions. The pastor here is Myrtle B. Parke, who is infusing life into all departments of the church.

A revival meeting is being held at Arrowsmith by Joseph Gaylor of Springfield, Missouri, with three additions at last report. The pastor, J. C. Reynolds is in charge of the music.

Palestine Church will join the other congregations of the community in a union revival meeting to be held in a large tabernacle, and conducted by Doctor Hamilton. D. W. Connor is minister here.

A short meeting at Ash Grove, lasting for about a week and conducted by H. B. East-erling, the pastor, resulted in twenty additions, nearly all being on confession of faith and a very large percentage being heads of families.

Flanagan Church held a special service on Sunday evening, September 10, in behalf of Eureka College for the sake of assisting in the education of a young man in the ministry. E. E. Hartley has been pastor of this church for only a few months.

Stanford Church is having a meeting conducted by F. M. E. Myrick of Ohio, which began last Sunday. The pastor, Norman H. Robertson, is receiving the cordial support of his congregation in his evangelistic work, as well as in other efforts.

The three weeks' revival meeting at the Shirley Centennial Christian Church, conducted by the pastor, F. Lewis Starbuck of Eureka, closed Sunday evening, September

17th. There were in all thirty-two additions to the church, the greater part by confession.

A series of revival meetings will be held in First Church, Quincy, by Lowell C. McPherson. The pastor, Clyde Darsie, is making extensive preparations for a meeting of real spiritual power. The second Sunday in September the remodeled church building was opened with appropriate exercises. J. M. Rudy of Indiana, a former pastor, delivered the addresses.

The congregation at Arcola had an all-day meeting the second Sunday in September, at which Clarence DePew delivered two addresses on Sunday-school work. More than two hundred people ate dinner together at the church; about three hundred were present at the Sunday-school, and an offering of more than thirty dollars was received. W. T. McConnell is the pastor of this live church.

Gibson City pastor, L. O. Lehman, conducted union services in the Presbyterian Church for a month during the summer while the pastor of the congregation was absent on his vacation. This church, besides its obligation in erecting a substantial addition to its edifice, is one of the few congregations in the state supporting a living-link in the State Society. They are helping the Mt. Vernon Church, of which J. H. Stambaugh is pastor.

Chicago

The next quarterly rally of the C. W. B. M. Union will be held Thursday, Oct. 5, at the Sheffield Ave. Church. The Irving Park church auxiliary furnishes the program. In the morning session Mrs. Faulkenstein, settlement worker, will speak. O. F. Jordan and C. C. Buckner will deliver addresses in the afternoon.

Dr. Willett has begun a series of Sunday evening sermons at Memorial church on "Types of Religious Life." Such themes are dealt with as the Prophet, the Priest, the Mystic, the Doubter, the Martyr, the Reformer, the Theologian, the Missionary, etc. The Woman's Society of this church held its first fall meeting Thursday, Sept. 21. "The Extension Work of the Y. W. C. A. among the Factory Girls," the "Old Peoples' Homes of the Baptists and Disciples," and "World Wide Missionary News," were some of the topics for discussion.

A group of about twenty expert leaders of the "Eight-day Campaigns" in the seventy-six cities organized for the "Men and Religious Forward Movement," passed through the city Friday, Sept. 22. Among the number were Rev. W. R. Lane of London, D. W. Russell of South Africa, Fred Smith, Charles Stelzle, John Alexander, of New York, and Dr. I. J. Lanning of Philadelphia. In honor of these visitors a luncheon was held at the Auditorium.

The fourth annual meeting of the Chicago Christia Endeavor Union was held Friday and Saturday afternoon and evening, Sept. 22 and 23, in the Northwestern University building, Lake and Dearborn streets. C. G. Kindred and Austin Hunter represented the Disciples on the program.

It is reported that Asa McDaniel, formerly of New Philadelphia, Ohio, takes charge of the church at Harvey Oct. 1. Mr. McDaniel is a graduate of Hiram College, and has taken special work at the University of Chicago.

The next Quarterly Assembly of the Chicago Disciples will be held Sunday afternoon, Oct. 8, at 3:00 p. m., in the First Methodist Church, corner Washington and Clark. Churches are urged to coöperate in making this a fruitful meeting.

It is with keen regret that our Chicago group learns that on Sunday, the 24th, Meade E. Dutt preached his farewell sermon for the West End Church. Mr. Dutt is leaving at once to accept a call extended, not only once, but three times, by the strong church at East St. Louis. For two years Mr. Dutt has labored faithfully in this city. Not only was he concerned about the local



Rev. Meade E. Dutt.

work, but interested in every movement for the betterment of Chicago. During his pastorate he has strengthened the congregation numerically and spiritually, and has materially reduced the loan secured from the Church Extension Society. The church at East St. Louis is to be congratulated on securing the sane and constructive leadership of Mr. Dutt.

The raising of \$3,250.00 for city and home missions is the aim of the city churches, it being understood that the May offering for the home society is to be returned to Chicago and counted on the apportionment. At the present writing, there is great need of concerted effort on the part of our churches to send in their proportionate part. Unless more liberality is promptly manifest, curtailment in our mission work is threatened. The list of churches together with their apportionment can be found in the July and September Messenger.

I. R. Lines and his people at Monroe St. Church are planning for a fall Rally Day of church, Sunday-school and Endeavor forces to be held the second Sunday in October. The city brethren are cordially invited.

VAUGHAN DABNEY.

Eureka College

For the first in its more than half a century of splendid history, the future of Eureka College is assured. Time and again has the question been raised at commencement, "Will

the college be able to open again in the fall?" The raising of the first hundred and twenty-five thousand dollars, giving the college something near one hundred and fifty thousand dollars of permanent endowment and freeing it from all debt, answers this question once for all. It is certain that the campaign for endowment will be pushed until at least a quarter of a million is reached. The present needs of Eureka demand at least this much. We have put the boy into "long pants," and now we must give him things becoming a man.

A gymnasium is imperative. At present a class room is being used as a gymnasium. In addition to being wholly inadequate, the building in which the room is located is needed for a science building and must be remodeled for that purpose. The new gymnasium and the necessary changes in this old building will probably cost about twenty-five thousand dollars. A library building is also deeply needed. At present all of our books and laboratories are crowded into Burgess Hall making it impossible to do as efficient work as could be done under right conditions.

But the good thing about the whole situation is, that the people are getting into a mind to help. From all directions come words of encouragement. The endowment is being paid in quicker than any one expected. Mr. Peters' campaign is only commencing to bear fruit. At no time in the history of Eureka College have the churches of Illinois been so interested in their own college. The Illinois Educational Association under the leadership of Mrs. Ella S. Stewart is growing in efficiency and power. Miss Luceba E. Miner, the field secretary, is doing fine work in recruiting members and collecting money. It is the purpose of all to run the membership of this organization to at least ten thousand and thus increase its power to help.

Great expectations are aroused by our new President, Prof. Chas. E. Underwood, of the College of the Bible, Columbia, Missouri. He will assume his duties the first of February. He is a graduate of Butler College and will have a doctor's degree from Yale.

Eureka College is rich in her faculty. No more loyal, self-sacrificing body of men ever taught. They create in a large measure, the "missionary spirit" which has sent so many of our young men and women forth from college halls to bless the earth. The example of Mr. Peters' heroic effort in raising the endowment has been a benediction to the college. Prof. R. E. Hieronymus richly endowed the college by his long years of service and sacrifice. It is such heritages as these, with the unrivaled beauty of the campus, with its venerable forest trees, and Eureka that is like a park, and the Eureka Church with its splendid men and women, that have made Eureka College a mighty force in developing strong men and women. Here communion with God and meditation over his word is undisturbed by the clang and roar of the money-getting world. It is an ideal place for men to grow; for the developing of leaders and prophets.

Eureka, Illinois. DAVID H. SHIELDS,
Minister Christian Church.

Seventh District Notes

The entire seventh district board attended the state convention, and while there, had time to strike for large and even larger things.

The field is big—stretching from the Wabash to the Mississippi, and comprising twenty-two counties.

It is strategic—two whole counties and several county seat towns, without a congregation devoted to the union of all Christians on the basis of the Word and in the Christ.

It is fertile—spiritually speaking. Its

people are receptive and responsive. No where in the state will a dollar, consecrated to Christ, minister more effectively to the glory of God and the needs of men.

It has abundant resources. Our people are rich and growing richer. The Egypt of Illinois is rapidly rivaling the far famed Egypt of Africa. Its great trinity of rivers—the Mississippi, Ohio, and Wabash, are, not to be despised by the lonely Nile, while its oil, coal, grain, fruit, and stock, aggregate a wealth that is almost beyond the dreams of avarice.

We are so rich that, should we all practice tithing, we could evangelize our whole beloved state—Chicago and all, with the overflowing of our seventh district treasury.

I write this, not boasting, but in humiliation of soul; for our offerings are so meager that we can employ a field secretary only on condition that he earn two-thirds or more of his salary by regular preaching.

This ought not to be. Our field secretary, D. R. Bebout, ought to be kept busy in the field all the time—visiting the weak churches, studying the situation and advising the board of the same—grouping country and village churches, locating preachers, etc. He is the man for the work and we will gladly keep him busy if the preachers and churches will give us the golden privilege of so doing. The privilege, however, need not necessarily, be of a golden hue. Silver, greenbacks, checks, and bankable notes, are germane to the situation and have a way about them that is irresistible in the seventh district.

Not only should Brother Bebout be kept busy all the time, but we ought, also, to have a capable evangelist in the field to hold meetings for those churches, which cannot secure, unaided, the kind of men they need for such work.

We have indeed been led into green pastures and there are many inviting fields in sight, but we are tethered close to the stake of inactivity by lack of funds. Lengthen our financial rope, brethren, and we will all go up together into the promised land of glorious achievement for Christ and His church in the old seventh district.

It is our purpose to get at their mater by counties. Lawrence County means to give one hundred dollars to the state and district work this year, and there are several counties that ought to do as well or even better.

Let each county seat preacher get in touch with Field Secretary and co-operate with him in pushing state and district missions to the front where the work belongs.

Would be glad if the preacherless churches and the churchless preachers, throughout the district, would communicate with the field secretary or myself and we will see what can be done. Possibly by putting together we can start the load and keep it going. We will splice the broken wires—recharge the dead batteries, oil up the machinery, turn on the current and make things move.

Now brethren, let us get in earnest about our state and district work. It is of supreme importance. Let each preacher in the twenty-two counties go into his pulpit and thunder and lightning on this subject till something happens. And may he keep it up until the storm is so heavy and the down-pour so great that by the first Lord's Day, in November, his people will be glad to come in out of the rain.

If you desire material, out of which to manufacture thunder and lightning for the occasion, the resources of state and district offices are at your command.

Let us settle down for a long pull, a strong pull and a pull all together for state and district missions.

J. E. MOYER,
Secretary 7th District.

Church Life

H. W. Milner has resigned his pastorate at Delphi, Ind.

C. H. McCord, of Oskaloosa, Iowa, has accepted a call to Angola, Ind.

E. L. Cunningham has resigned his pastorate at Leavenworth, Kan.

Oliver McCulley has resigned his pastorate at Manzanola, Colo., and removed to Paonia, Colo.

L. H. Copp has assumed his new pastorate at Waterloo, Ia., where he succeeds W. S. Johnson.

Fred M. Lindenmeyer, pastor at Pickering, Mo., is assisting W. H. Rust in a meeting at Arkoe, Mo.

W. T. Brooks of Ladoga, Ind., will assist M. Lee Dorey in a meeting at the latter's church, at Dodge City, Kan., during October.

S. Boyd White, pastor at Lexington, Mo., will begin a meeting October 1 at South Side Church, Hannibal, Mo., where C. E. Wagner ministers.

J. W. Marshall is in a meeting at Denison, Tex., with the congregation of First Church. Large crowds are attending and there have been a number of additions.

The annual convention of Tennessee churches was held September 18-21 at Johnson City, Tenn. There were about four hundred visitors in attendance.

Charles Reign Scoville continues his meeting at Terre Haute, Ind. An audience of a thousand attended the service on Sunday, September 10, with 103 additions.

There were 273 additions during the first twelve days of W. J. Minges' meeting at Herington, Kan. This more than doubles the membership.

A union meeting of the brotherhoods of the various churches of Carthage was held recently at First Church, where D. W. Moore ministers.

The New England Christian Missionary Society held its annual meeting Sept. 16-18, with First Church, Worcester, Mass. E. J. Teagarden of Danbury, Conn., presided.

F. H. Groom has resigned at Central Church, Tacoma, Wash., after a pastorate of three years. During this time the membership has been doubled and all the church activities increased.

James H. Brooks, of Bowling Green, Ky., who has been out of the active service of the ministry for some time on account of illness, is now ready to take up work again either as pastor or evangelist.

First Church, Omaha, Neb., celebrated the fiftieth anniversary of its organization on September 13. Three hundred were in attendance at the banquet given in honor of the occasion.

Harry G. Hill, pastor of Third Church, Indianapolis, Ind., will address mass meetings at Kokomo and Marion, Indiana, at the annual meeting of the Associated Churches of these cities.

W. H. Book, of Columbus, Ind., is soon to publish a volume of sermons by twenty-five of the leading preachers of Indiana. It will be called "The Indiana Pulpit."

E. N. Duty has returned to his work at Minerva, Ohio, after a month's vacation. The ninth district convention will meet at Minerva, October 12-13 and preparation for the meeting is now being made.

G. H. Stead has resigned his pastorate at Tabernacle Church, North Tonawanda, N. Y.

K. F. Nauce began his pastorate at First Church, Lynn, Mass., Sunday, September 17.

An evangelistic meeting is in progress at First Church, Keokuk, Iowa, where R. W. Lilley ministers. He is being assisted by J. M. Elam of Fort Madison, Iowa.

The many friends of Mrs. Richard W. Gentry will regret to learn of her serious illness at Lexington, Mo. Mrs. Gentry is suffering with typhoid fever, but hopes are held out for her recovery.

Preparations have been begun for the dedication services of Oakwood church, Hannibal, Mo., on October 8. D. Y. Donaldson will deliver the dedicatory address. Final work on the new structure is now being rushed to completion.

Philip Y. Pendleton, for three years pastor of Vine Street Church, Nashville, Tenn., has accepted the pastorate of First Church, Newcastle, Pa. Mr. Pendleton will begin a three weeks' meeting at Winchester, Ky., on September 27, at the close of which he will take up his new pastorate.

After a period of inactivity the church at Mena, Ark., has been reorganized. Through the efforts of George W. Alford of Great Bend, Kan., who has conducted a series of meetings here the congregation has again been united stronger than ever with the addition of thirty-three new members.

A two days' conference on City Problems was held recently at Union Avenue Church, St. Louis. This was participated in by all the Disciple ministers of the city, and plans were discussed for the simultaneous evangelistic meetings to be held in all the churches, beginning Oct. 4.

The Christian Century wishes to make a correction in an item appearing in this column recently. It was stated the attendance of the Sunday-school of First Church, Lincoln, Neb., had not fallen below one hundred during the summer. We are glad to state that the enrollment did not go below three hundred.

Charles A. Chasteen recently held a meeting at Palacios, Tex., with the pastor, J. H. Briston. This closes the Chasteen work of more than seven years in Texas, where he has served both as pastor and evangelist. He has taken up the work of corresponding secretary of Arkansas, with headquarters at Little Rock.

The Sunday-school at Stenbenville, Ohio, celebrated rally day on September 24. A unique and attractive program was rendered, one of the features planned for being the coming of Willie Hoffman, a boy preacher of 14, who is filling a number of engagements in the east. This is a great school, having an attendance that rarely falls below the 400 mark.

Clariss Yeuell reports good progress in the work at Paulding, Ohio. The church extension offering more than doubles that of last year, and both church and Sunday-school have sent additional collections to the Foreign Society. There have been thirty additions to the church in recent weeks. Charles Darsie, a former pastor, preached for this congregation on a recent Sunday.

Granville Snell, evangelist for the seventh district of Missouri, recently closed a meeting of seventeen days with Robert Adams and the church at Long Branch in Andrew county. The result in numbers was twenty-nine, all of these were by profession of faith except three. While the work was under the direction of the board of the seventh district, the church more than paid all expenses and left a surplus for district work.

"Troth Plighted in Church Wedding" is the heading of an article from the daily press of San Francisco in telling of the recent union of the Baptists and Disciples of Rialto, Calif. This was a notable occasion on account of its being the first instance of union between Baptists and Disciples in California. Negotiations have been under way for a year, beginning shortly after the arrival of Sumner T. Martin there as pastor. Both congregations voted unanimously to unite, and also to retain Mr. Martin as pastor.

The churches of the Northeast District of Iowa held their convention at Eldora Sept. 25 and 26, where W. P. Clark ministers. The preacher's conference was led by Walter M. White, Mrs. Garst speaking to the women in another church at the same time. C. S. Medbury was convention speaker and W. C. Cole, State C. E. Superintendent, also gave an address. C. H. Morris reported the Silver Bay Men and Religion conference. A Teacher Training graduation added to the interest of the program.

Evangelist R. W. Abberley, of Cincinnati, and Leroy M. St. John held a short meeting the latter part of August at Hickman Mills, Mo., a country church a few miles out of Kansas City. The results were twenty-nine additions, twenty-five by confession and baptism. The converts were immersed in the Blue River by the minister, Philip Stark. Mr. Abberley and Mr. St. John are now in a strong campaign with the Central Church, Springfield, Mo., where Geo. L. Peters ministers. There have been fifty additions the first ten days of the meeting.

A church debt was recently raised in an interesting manner at La Junta, Colo., where the church is without a pastor since the resignation of Raymond H. Farmer. J. P. Findley of Pueblo, while supplying the pulpit one Sunday offered his services free for the month of August if the church debt was cancelled. It was agreed among the members for a number to give a tenth of their incomes during the month, others to earn a dollar in some fashion. The contest culminated in a social at which the necessary funds were forthcoming to pay all indebtedness.

The church at Pickering, Mo., where Fred M. Lindenmeyer ministers, is in a healthy condition as the following annual report shows: All bills and outstanding indebtedness paid and each department with a balance in the treasury. Total amount of money raised, \$1,608.40. For missions and benevolences, \$220. Sermons, 135. Baptisms, 21. Received by letter and statement, 14. Losses, by death, 1; by letters granted, 12. Net gain, 22. Total resident membership, 200. The Sunday-school has met all the requirements of "Front Rank School."

R. E. McKnight, pastor at Coalinga, Calif., sends the following good report. "During the summer our ministry has been blessed. Twenty were added to the church, the Sunday-school grew in attendance from thirty-seven the first Sunday in June to 118 on Aug. 27, more than trebling its numbers; the Endeavor, three weeks old numbers thirty-six, and we organized a Ladies' Aid yesterday composed of fifty-one members. We are supposed to be a mission church but so far have had to care for ourselves. Part of the time we have been compelled to borrow money to live on. If 'the Lord helps those who help themselves' he will come to our aid."

Mr. Frank Coop, secretary of the church at Southport, England, writes that their pastor, L. C. Hammond, had just left them for America to take up work with our Minnesota state board. This is the third preacher (not pastor) from their church who

has come to America in the past twelve months. Mr. Coop says it is time the tide was turned the other way. The pulpit at Southport will be glad to receive an American preacher. This is the church built mainly by the late Timothy Coop and in whose membership his two sons, Messrs. Frank and Joseph Coop, with their families, are members and active leaders. Here W. T. Moore, J. H. Garrison, L. H. Jameson, and others of fame in our brotherhood have served as pastors. Interested ministers may communicate with Mr. Coop, sending particulars and a photograph, if possible.

J. Harry Bullock, pastor at Richland Center, Wis., has received a unanimous call to the pastorate of the church at Green Bay, Wis., and has accepted the call. Mr. Bullock will take charge of the work at Green Bay soon after the close of a meeting which Evangelist Claire L. Waite and wife are just starting. Mr. Waite has spent the summer at Green Bay in preparing the field for this meeting. During this time a house-to-house canvass of the community in which the church is located yields the following facts: Total number of families visited and reported, 800; number of families in Catholic churches, 500; number of families in Protestant churches, 250; number of families having no church connection, 50. The Green Bay church is not yet one year old and is located in a section of the city where there are no English Protestant churches nearer than three-quarters of a mile.

A good letter from James Nimmo, of Edinburgh, Scotland, suggests some explanations of certain points made by Dr. Errett Gates in a series of articles printed in The Christian Century several months since. Mr. Nimmo, whom all Disciple attendants at the Edinburgh Conference will remember for his considerateness and hospitality, does not wish the impression to prevail that our churches in Scotland are divided over doctrinal matters. He points out the frequent interchange of sociability and ministry between these churches as a proof of their good fellowship. The churches in Edinburgh have not "sprung from the influence of the Campbells," says Mr. Nimmo, but "the same influences which operated on the minds of the Campbells operated on the minds of persons in different parts of this country, and led them to positions practically analogous with that of the Campbells, father and son. There are churches in this country (I include England), which have an unbroken history, carrying them back to a date anterior to Thomas Campbell's famous declaration. While saying that, there is no doubt as to the debt we owe to these two men for whom we have the most profound regard and esteem. But the early leaders of the movement here were in the very atmosphere created by the Raldanes and others and which all led in one direction." In this connection Mr. Nimmo tells the Scotch story of two members of separate clans who were discussing as to the antiquity of their families. One boasted that his ancestors were in the ark with Noah. The other, who was a MacLean, replied disdainfully, "The MacLeans had aye a boat o' their ain."

Indiana Notes

On Sunday, August 27th, the churches of Howard county held their annual meeting in the beautiful park at Kokomo. The secretary delivered the two addresses and enjoyed the fellowship of the good people of that county. Six churches were represented. At the afternoon session steps were taken to effect a working organization of the churches of the county. This is in harmony with the policy of the State Association.

The organization of every county where we have two or more churches is one of the aims of the association. Pastors of county seat churches are requested to lead in this enterprise. Daugherty at Vincennes, Goodnight at Shelbyville, Edwards at Kokomo and Hoover at Tipton are leading the churches of their respective counties in this good work. We would be glad to hear of others. In fact we would like to have a list of all organized counties with their officers. Will the secretaries please report.

The work at Rushville, under the leadership of their new pastor, M. C. Yocum, is most prosperous. There have been 55 baptisms since May 1st. The Bible-school has averaged 100 more during the summer months than last year. All missionary interests are heartily supported.

George B. Stewart at Muncie and W. R. Motley at New Castle are the latest accessions to our Indiana forces. We are glad to have them and wish for them long and fruitful pastorates in their new fields.

A large number of our churches will take the offering for Home Missions in this month. This ought to be the best month of the year for Home Missions. Brother preacher, if your church has not yet contributed to this work please see that it does so at once and help make a record for Indiana.

It is greatly to be deplored that some churches hold the money contributed for missions for months before sending it in. Send all money for Home Missions to the American Christian Missionary Society, Carew Building, Cincinnati. Send it promptly. Remember that the state association is directly interested in an unusually large offering for Home Missions this year.

L. E. MURRAY, Cor. Sec.

Indianapolis, Ind.

Michigan Notes

J. Frank Green has been appointed corresponding secretary of the Michigan Christian Missionary Society. His work began in that capacity Sept. 1st. All offerings for state work should be sent to him. His headquarters will be in Flint, No. 719 E. Fifth street. He will edit the state paper, "The Christian Banner."

Frederick P. Arthur, who served the state so successfully and gave a dignity and standing to our state work which it never had before, has accepted the work of city missionary in Detroit. He has already gathered together a sufficient number of Disciples to start a church. The initial service is to be held next Sunday.

J. Franklin Baxter of New Castle, Pa., has been called to the pastorate of the new Flint church. A telegram announces his acceptance. Flint is a city of 40,000, and this is our only church in the place.

J. M. Ice, who served the Duplain church for three years, has tendered his resignation and has accepted a call from the church at Shepherd.

National Benevolent Association Activities

Fred Kline, the Illinois representative of the association, is in demand for convention work. He will make the address at the Kansas convention to be held in Parsons the first week in October.

The St. Louis Home has opened a hospital for the care of its sick children. Thus, at last, a long felt need has been supplied: a marked improvement in the health of the children has resulted. By this means disease is largely kept out of the family and better care is given to those who are sick.

The Home for the Aged in Dallas is sorely in need of the money necessary to install a first-rate heating plant. The demand for this Home was so urgent that it was built and opened without money enough to

completely equip it. We trusted God's people for the money needed for the furnaces. The cold weather will soon be upon us and the house must be kept warm. Brethren, send your offerings for this need to the association at once.

C. K. Marshall, at one time numbered among the great preachers of our Brotherhood, now a resident in our home at Dallas, writes in glowing terms of the home. He does not weary in congratulating our people upon their activity in benevolent work. He says this work is "surely the very heart of the gospel."

The Pettis County, Mo., people have for years sent a carload donation to the Christian Orphans' Home, St. Louis. They will not fail to sustain this splendid record this year.

JAS. H. MOHRTER.

Federation in India*

Some time ago the allegation was made that the India Mission of the Disciples of Christ, that is, the missionaries of the Disciples of Christ laboring in India and holding appointment from the Foreign Society and the Christian Woman's Board of Missions, had entered into an agreement with a number of other missions in India to receive unimmersed persons into full membership. As was pointed out at the time, the allegation was incorrect. The fact was that representatives of a number of missions had drafted a plan of Federation to be submitted to the missions of India for approval. With the exception of a single clause, there was nothing in the proposed plan to which any mission would object aside from the Episcopalians, Lutherans, close communion Baptists, and such very exclusive folks. The one clause which called for serious debate was clause 3, which read in part, "The federating churches agree to recognize the validity of each other's ordinances, ministry, membership and discipline, without thereby committing themselves to approval of particular methods or practices."

When this particular clause came up for action in the convention of our missionaries, it was not accepted. The English Baptist mission had previously considered the matter and found themselves unable to agree to it. They had proposed an amendment to it. This amendment the Disciples resolved to support, though they would have preferred one rather differently worded; however the proposed amendment covered the point at issue.

This was the state in which the matter rested till the 9th of August. On that date representatives of the following missions, in addition to our own, met in Jubbulpore for a further discussion of the subject; The South India United Church, consisting of Presbyterians, Congregationalists and Reformed; the American, Canadian English, Irish, and Scotch Presbyterians, the United Presbyterians, the Congregationalists, the American Methodists, the English Wesleyans, the English Baptists, and the English Friends. The plan of federation had previously been accepted by the Alliance mission and some others who did not have representatives present. On our part, representatives of both F. C. M. S. and the C. W. B. M. were present.

A genuine Christian spirit was manifested by all. The position of the Baptists and the Disciples was respected by all. The amendment which they had proposed to clause 3 was not carried in its original form, but the following, to be inserted in place of the sentence quoted above, was adopted. "The federating churches agree to recognize each other's discipline, and to welcome members of other federating churches to Christian fellowship and communion, while leaving each church free to adopt such forms regarding

*See editorial comment on page 8.

ordinances, ministry, and admission to church membership as they may believe to be in accord with the teaching of Scripture and the mind of Christ."

As it now stands, the clause involves nothing new for the Disciples of Christ. We have always welcomed all Christians to fellowship and communion, though we have admitted to full membership only those who had complied with the conditions of New Testament teaching; "forms," as our English Baptist brethren call them. Of course, the plan has not yet been adopted by the mission; it will have to be resubmitted at the next convention. It will probably be adopted by several other missions, not enumerated above, and the result will be common coöperation in matters wherein a single mission is often helpless, and more fellowship between members of different missions. Both these will be blessings to the Kingdom and the cause of Christ.

GEO. WM. BROWN.

Bible College of Missouri and Christian Union

Perhaps the many friends of the Bible College of Missouri, have not grasped as clearly as they might the fact that it is not only geographically, but theologically strategic. It is so much easier to have our thoughts engrossed with immediately visible and material things. The economic and geographical location of the Bible College of Missouri, is a magnificent material fact that fairly strikes one in the face. It helps to create a plea that needs but the telling to win warm friends and advocates. It was nothing short of a stroke of business genius that chose the location of a school in such manner as to command a three million plant free of charge. The great University of Missouri stands ready for the use of the Disciples of Christ, through the meditation of the Bible College of Missouri, as much as if it were their own. The practical situation is almost identically the same as if generous and wealthy persons had given the Disciples of Christ three million dollars to found a great seminary or university at Columbia. Nay, this even tells but half the story. For not only is the actual plant of the University of Missouri worth three million dollars, but it has a budget of expenses which represents the income on several millions more. And all this for our use, free of cost, leaving us to specialize in our proper field, religious instruction.

But there is a spiritual fact connected with the location and double aim of the Bible College of Missouri, that ought to cause our people to give it the passion of their souls. The Bible College of Missouri stands for Christian union. This with it is the paramount issue. The noble purpose for which the Disciples of Christ were founded, the union of God's people here on earth, is a part of the very warp and woof of the Bible College of Missouri. This splendid aim is enwrapped in our very formation and existence. We breathe it. We not only offer our Biblical instruction, taught in a non-sectarian way, as true Disciple teaching should be, to young ministers and missionaries of all religious bodies, but the very other half of our teaching is Christian union itself.

We open our doors to the three thousand students of a great university and bid them come within our doors to receive free instruction in the fundamentals of the Christian faith, whether they be Baptist, Congregationalist, Methodist, Presbyterian or Catholic. Within our class-room doors they forget the petty differences that separate them and become merged in the great ethical purposes which are imbedded in the curriculum of the Bible College of Missouri. When they go forth, how can they be other than enthu-

elastic advocates of Christian union?

Christian union is in the air. All over our great commonwealth you can hear it being talked. Horny handed farmers and workers, who do not have the time to read, have caught it out of the atmosphere, have sensed it in the trend of modern life, and they talk most earnestly and beautifully to the village visitor about it. We are willing, say they, to give up anything we conscientiously can, to see the weak and overburdened village churches united, to see the union of God's people here on earth.

Thus the Bible College catches a renewed inspiration from the field and moves on with its prophetic work of Christian union, feeling that the actual realization of such an aim will multiply its friends abroad. We ask that you make a study of our purpose and our plan, in order that the great possibilities it possesses may sink into your heart. If we can have this careful investigation on your part, it is sure to mean your friendship and aid in future days.

R. W. GENTRY, Field Secretary.

Wanted at Once in Ohio

One hundred of our stronger churches to contribute their ministers for a two weeks' meeting for some weaker, more needy church—preference to be given pastorless churches or churches with infrequent preaching. "Bear ye one another's burdens." "We that are strong ought to bear the infirmities of the weak." Write at once to the committee.

One hundred of our weaker churches needing and desiring such a meeting and willing to co-operate in it to the best of their ability, to apply to the committee at once. "First come, first served."

One hundred of our ministers to volunteer to the committee for such service, asking their churches to free them for two weeks for this greatly needed work in our state.

The meeting should be held in November as far as possible. Other months, however, may be used.

The minister preaching is to receive no extra compensation for the extra service. His salary is paid by his own church and his extra expenses are to be met by the church co-operating in the meeting.

Free-will offerings are to be taken during the meetings. After all necessary expenses are met by these, the surplus, if any, shall be turned over to the O. C. M. S. to be used as a special evangelistic fund for needy fields in our state.

May this plan of our state board meet with the approval and co-operation of all. We are workers together. We must have fellowship one with another. This is a golden opportunity.

Address the Pulpit Supply Committee, 864 Rose Building, Cleveland, Ohio.

CRAYTON S. BROOKS,

W. S. GOODE,

J. H. GOLDNER,

F. C. FORD,

JUSTIN N. GREEN.

News from the Foreign Society

George B. Baird of Luchowfu, China, writes: "Work on the new addition of the hospital is progressing well. I have remained here all summer to push the building operations. One part is ready for the roof, and the other up to the second floor. I have also kept the Sunday-school going this summer. There were present this morning one hundred and eight. The Sunday morning meetings have been well attended all summer, and even during the hot days our small room is not large enough. The larger waiting room in the hospital will seat two hundred and thirty without crowding. It will

be crowded every Sunday. The money to pay for the addition is not all in, but we hope to raise it all from the Chinese."

Dr. W. M. Hardy of Batang, West China, writes: "All is quite well with us here at Batang. We are delighted that Dr. Shelton has done so much at home, and is to bring with him some reinforcements when he returns. We know if the church could realize the great need of this country, it would give more freely to send an adequate force."

"This week James C. Ogden and I will start on a journey to some of the country to the north of Batang. We will be gone about a month. A Tachienly missionary, who has recently been over the road we will travel, says that the natives ask for medicine at every place. I hope to help some of them. We will take one animal loaded with medicine for their bodies, and another with literature for their souls."

R. S. Wilson has been obliged to return home from Africa before the usual time for furlough. He overtaxed his strength while rebuilding the "Oregon." His system is depleted. It was necessary for him to return at once in order to save his life.

By all accounts the "Oregon" is the most satisfactory boat on the Congo. It takes less fuel and is more easily managed than any other mission steamer.

Bruce L. Kershner writes: "Work in my district is doing fairly well. Like all of its kind, it is foundation work, and contains few features that are romantic. We are developing some fine young men. This year two of my boys are in the high school. One is an advanced classman in the medical school. One is in the commercial school, one a special student in the Ateneo de Manila, and the other in the intermediate or primary departments. I hope that at least three will complete their Bible work this year as I am anxious to see some through before I leave for furlough in April. My primary school work is doing as well as can be expected, but I find myself rather clumsy at it. It is women's work, and I hope we may have a woman some of these days to do it. In the mission house it is a necessary work, and I find it charming. There is something beautiful in the affection of a little child even if it is ragged, dirty and depraved. We, of course, get the worst class of children. Small as they are some have learned to gamble, and the quality of their vulgarity is utterly beyond description, but with all they are child-like, simple and teachable and affectionate, and appeal intensely to the heart of anyone associated with them. One of the missions of the city, which does special work among children, has the services of a wealthy and cultured American woman, who finds more pleasure in helping these little suffering, needy ones than in the comforts and luxuries of her elegant home. The stormy season this year is very severe. Our outlook is feeling the effect of it. It will revive when better weather prevails."

Mrs. B. L. Kershner has been in the hospital for some time. She is recovering from the effects of a severe surgical operation, which she underwent on the 26th of July. She is still weak, but the doctor says she will have complete recovery and good health afterwards.

The reports are that one hundred and fifty thousand have been destroyed by the floods in the Yangtse Valley. The waters have been unusually high and the damage done has been exceedingly great.

The need of workers on the field was never so great. The Macedonian calls were never so numerous and so urgent. The force could be doubled to the great advantage of the work. Not only so, but the demands for funds was never so urgent. Every step in advance makes further steps necessary.

The Life of Jesus

IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG PEOPLE'S AND ADULT BIBLE CLASSES

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

INTRODUCTION BY PROFESSOR E. B. WAKEFIELD OF HIRAM COLLEGE

"In her home congregation Dr. Scott sought in an unpretentious and resolute way to work out her ideal. With such opportunity as has been given her, her work has never been surpassed. For years she has held the largest and most interested class that her community has ever known; and to this very hour the solid interest has grown.

"If her published lessons will only extend her work and help to get more of real Bible teaching into our congregations, they will most surely bless the world."—PROFESSOR E. B. WAKEFIELD, of Hiram College, in the Introduction.

WORDS OF PRAISE.

I know of no book on the subject so admirably adapted to its purpose.—J. H. GOLDNER, Euclid Ave. Church, Cleveland.

I shall take pleasure in introducing the work to my next class in the Life of Christ and in commending it to others.—F. W. BURNHAM, First Church, Springfield, Ill.

It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study.—HARRIS R. COOLEY, Cleveland.

Its arrangement is excellent. Its choice of material remarkable—as much for what is omitted as for the rich material included. The questions at end of each of the fifty-two lessons reveal the teacher.—JOHN R. EWERS, East End Church, Pittsburg, Pa.

The beauty of the book is that it is an outline and cannot be used apart from the gospels themselves.—A. W. FORTUNE, Walnut Hills Church, Cincinnati.

These fifty-two lessons may well serve as a training course, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

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These in turn make further outlay imperative.

The society has not found a medical missionary for Africa. Those who are interested in that great work should pray the Lord of the harvest to send a man of the right type for that field. The salary is provided. All that is needed now is the man to go.

Plans are already under way for the World's Missionary Exposition to be held in Cincinnati next March. Mr. Gardner, the manager of the exposition is already on the ground. It is planned to have ten thousand young people act as stewards and helpers during the exposition. These will be trained in mission study classes conducted in the various churches this fall and winter.

The receipts have been increasing both in August and September. A good Kentucky friend of the work sends \$5,000 on the annuity plan; another sister from the same state sends \$500. Two Ohio friends send \$1,000 and \$350 each respectively; and an annuity gift of \$200 comes from Arkansas. A good friend from Ohio who has given three thousand this year thinks she can send another thousand before the books close in September. A number of churches are sending special additional offerings. An Illinois student volunteer of limited resources, sends in \$20. She had given \$35 earlier in the year.

The books of the Foreign Society close on September 30. We trust that all offerings will be sent without delay to Box 884.

Cincinnati. F. M. RAINS, Secretary.

Another Secretary

With the growing opportunity for missionary education in summer conferences and winter campaigns, and the increasing demand for missionary speakers in college centers, in conventions, and in all the churches, the Christian Woman's Board of Missions has for sometime considered enlarging the company of secretarial workers. Miss Florence Miller has been called to this service. While her duties will be principally work in the field, she was charming and forceful in drawing-secretary in all the work, both at the headquarters in the Missionary Training School and in the field development.

Miss Miller needs no introduction to our people. She was called to the work first in time of a special need and served as Field Secretary in the Jubilee Rallies of last year. We called her because we saw she possessed the qualification of competent, consecrated and inspirational leadership. At every point she measured up to the high standard required. She spoke to immense audiences and was always heard with the deepest interest. She was charming and forceful in drawing room meetings and led to quick and definite decision for mission service. She was equally strong in conference leadership.

Born and nurtured in a cultured Kentucky Disciple home, her messages were pregnant with a broad yet loyal conception of united Christian service that left no room for doubt as to the wisdom of practical Christian union.

Aside from Mrs. Helen Barrett Montgomery, she was the only speaker in the coast to coast jubilee rallies who attended the entire series of meetings. Her experience and success in this marvelous interdenominational campaign together with her intense interest in the work of the Christian Church and in the special missionary service for the women of the church has prepared her for the task to which the Christian Woman's Board of Missions has called her.

Mission service is the dominant purpose of her life. Back of this is a parentage who was never so occupied with business cares that he could not daily minister to some sick or discouraged or needy one, was never so

selfish as to think only of his own, never so limited in life's service that his arm was not outstretched to the world.

We accept this gift of life from this Christian home and place it where it will yield an hundred fold for the kingdom. Katie Gault Miller, another daughter, is a missionary in China.



Miss Florence Miller.

Miss Miller's first work for the new year will be to serve as Field Secretary in the Southern Interdenominational Jubilee Rallies which we designate as the Coast to Gulf series, beginning at Norfolk, Virginia, Oct. 11, ending in southern Texas before Thanksgiving.

Life and love linked to Christian service can uplift the world. MRS. M. E. HARLAN.

Church Extension Items

The Church Extension offering is not coming in as it should. Every church that is interested in the offering should get remittances to the board by September 30 if possible. If it is not convenient and if it is not best for the offering to have been taken in September, the board urges that the churches will take the offering early in October. October receipts will be published with the annual report. Remit to G. W. Muckley, Cor. Sec., 603 New England Building, Kansas City, Mo.

The list of applications before the Board now, yet unanswered, is 219. At the September board meeting we were justified in granting only thirteen loans, as follows: Hope, Michigan, \$250; Mountain City, Tenn., \$1,000; Runnells, Iowa, \$500; Wilkes Barre, Pa., First Church, \$5,000; Afton, Okla., \$500; Miles City, Mont., \$500; Wichita, Kan., (Fairview Church), \$2,500; Raymond, Wash., \$1,000; Harris, Mo., \$1,200; the foregoing are four per cent loans. The following were granted from our annuity fund at six per cent: Austin, Texas, (Hyde Park Church), \$1,200; Evansville, Ind., (Bethany Church), \$5,000; Columbia, N. C., \$600; Hillsboro, Ore., \$1,000.

Associate Secretary, John H. Booth, during the month of September visited the District Conventions of Iowa and the State Convention of Tennessee, Eastern Penn., and Maryland, Delaware and District of Columbia. He also addressed the students of Bethany and Hiram College. He also visited many churches in their interest of the annual offering.

The corresponding secretary has been busy in a campaign for the annual offering in

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter Address,

The New Christian Century Company

700 E. 40th St., Chicago.

Illinois State Convention at Danville.

There are some very interesting applications for aid before the board at the present time. It is decidedly interesting to watch our growth as a religious body. The fact that nearly three hundred churches, newly organized, have appealed for aid this year, indicates wonderful vitality and aggressiveness in our mission fields. The annual offering should be large enough to encourage every worthy church that is anxious to build. Churches that could not take the collection for church engagement in September should find encouragement in the above facts to urge them to send a collection in October.

G. W. MUCKLEY.

Men and Religion Campaign

Below, we show the dates for visitation of the special teams of men and religion forward movement. This will be the most significant and gigantic religious campaign that has ever been undertaken by any religious group since the days of the Apostles. The hearts of thousands of church men will be touched, and their life purpose quickened, and thousands upon thousands of men and boys will be brought into vital contact with Jesus Christ. This is a momentous opportunity for the Brotherhood of Disciples to take active hold upon the men of our churches and begin to teach them what the religion of the Lord Jesus Christ really is.

By some method, we must lead all the men of our churches to see the importance of attendance at the conferences in those cities where the teams will be. Conventions will be held every Tuesday and Wednesday during the campaign; that is, two days of each campaign will be in the nature of a convention, and that is the place where the team will "hit hard" on the program. If the teams are not to visit your own city, but do hold a campaign in a city within one hundred or two hundred miles of your city, town, village, or community. Your minister and several of your laymen, including your Sunday-school superintendent and chairman of your official board, the brotherhood president, or president of your men's Bible-class of classes, should attend the convention on Tuesday and Wednesday. Brethren, there ought to be no failure in this regard. Every Christian church that is worthy of the name ought to be represented, so that when the convention is over you can return to your home, filled and thrilled with the stirring messages received at the convention, and you will then be prepared to begin active work in your own church and community. Whatever else you do or do not do between now and Christmas, plan to attend a convention of the men and religion forward movement closest to you. Other dates will be announced soon. Send to The Brotherhood office in Kansas City for the literature, and get ready for active personal participation in the affairs of the movement.

DATES FOR VISITATION OF SPECIAL TEAMS.

1st Team.

Oct. 16-22—Lincoln.
Oct. 23-29—Sioux Falls.
Oct. 30-Nov. 5—Rest and Conference.
Nov. 6-12—Dallas.
Nov. 13-20—New Orleans.
Nov. 26-Dec. 3—Little Rock.
Dec. 4-10—Houston.
Dec. 11-17—Nashville.

2nd Team.

Oct. 16-22—Grand Rapids.
Oct. 23-29—Detroit.
Oct. 30-Nov. 5—Rest and Conference.
Nov. 6-12—Milwaukee.
Nov. 13-20—Columbus.
Nov. 21-26—Louisville.
Nov. 26-Dec. 3—Dayton.
Dec. 4-10—St. Louis.
Dec. 11-17—Charleston, W. Va.

3rd Team.

Oct. 2-8—Minneapolis.
Oct. 9-15—South Bend.
Oct. 16-22—Des Moines.
Oct. 23-29—Cedar Rapids.
Oct. 30-Nov. 5—Rest and Conference.
Nov. 6-12—Kansas City.
Nov. 13-20—Fort Worth.
Nov. 21-26—Oklahoma City.
Dec. 4-10—St. Louis.
Dec. 11-17—Topeka.

E. E. ELLIOTT, Secretary,
R. A. Long Building, Kansas City.

Peter Ainslie at Winona Bible Conference

One of the notable meetings at the Winona Lake, Ind., Bible conference this season was the one in the interest of church federation and Peter Ainslie of Baltimore, Md., chairman of the committee on union of the General convention of the Disciples, was one of the speakers whose address stirred the people.

"There is a tremendous longing in our hearts," Doctor Ainslie said, "for unity. I do not care whether you call it unity, union, co-operation of federation, what we want is oneness. It is not by reason that the broken church can be mended.

"I know of two little towns in the west where the law of unity is sadly disregarded. In one town of 500 inhabitants there are nine church buildings. Three of them are now nailed up. It would not be a matter of regret if all of them were nailed up and the town given a fresh start. In another town of 150 inhabitants there are two churches and a third is now in process of being built. The extravagance in money is not so bad as the violence done to the love of Christ. By these divisions he is wounded in the house of his friends.

"There is a law constantly at work which is breaking down the differences in church creeds. The Methodists write Calvinism. The Presbyterians preach Arminianism. The Baptists write Disciple editorials. If we lay aside our prejudices and become guardians of each other, our differences will break down as naturally as the tides flow."

Bishop W. F. McDowell of the Methodist Episcopal Church and Rev. John P. Hale, D. D., of Lafayette, Indiana, a Presbyterian minister who is president of the Indiana State Federation, were the other speakers at the meeting.

On another day at the Bible Conference a meeting was held in the interests of the world's peace at which sentiments were uttered respecting the dealings of the nations towards each other that might well apply to the dealings of the churches one with another.

An Achievement in Church Architecture

"If the minister of the Fulton Christian Church, T. E. Winter, were to cease his work tomorrow," writes Richard W. Gentry, "he would have left, at least, one piece of labor as a record of worthy achievement. He is proud of his work; he will lead you from basement to garret in the hottest sun. And he has a right to be proud. For it was due largely to his enterprise and keen observation that our Fulton brethren will soon possess a magnificent building. When the building committee got ready to build they found that the pastor was already a thorough student of modern church architecture and had the situation well in hand. But Mr. Winter cannot claim all of the credit, nor does he desire to do so. He has had the co-operation of an intelligent and active building committee, who have given much of time and thought. In addition there was that absolutely neces-

sary thing, a list of generous persons who would provide the hard cash. The Fulton Church will cost \$52,000, and will look as if it cost more. The writer was moved to pen this brief description because he saw in the Fulton Church an almost unique combination of artistic beauty and practical usefulness. The form of the building affects one like beautiful music; while the flexible interior presents a series of advantages that arouse the highest enthusiasm. The Missouri Christian Church has many splendid buildings, but few of them present a state so complete, so near perfection, as the Fulton Church. When most of the churches get ready to build, they send committees out to visit. These lines are written with the hope of inspiring visitations to the Fulton Christian Church."

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Bethany Graded Lessons

Charles Clayton Morrison, Editor

Now Cover the Entire Sunday-School

As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

EVERY LESSON WRITER IS A RECOGNIZED AUTHORITY IN THE INTERDENOMINATIONAL SUNDAY SCHOOL WORLD!

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Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that co-operation and union is possible at every other point?

The Bethany Lessons thus afford a signal opportunity for the Sunday Schools of the Disciples to promote Christian Union.

THE NEW YEAR BEGINS OCTOBER 1

The Sunday-school calendar is made to conform to the public school calendar. While the graded lessons may be begun at any time, there are obvious advantages in starting at the beginning of the new cycle. Study the following diagram:

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In Fifty-two Lessons

BY DR. LOA
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It is just the thing for classes of young people of Senior department. But it is equally well adapted to adults.

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The Gospel of the Kingdom

BY DR.
JOSIAH STRONG

A monthly magazine for adult classes and mature young people who wish to study the great vital problems of Social Christianity.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

New classes can be easily organized for this study. Old classes can be doubled and trebled! Men's classes will take to these studies with amazing interest.

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